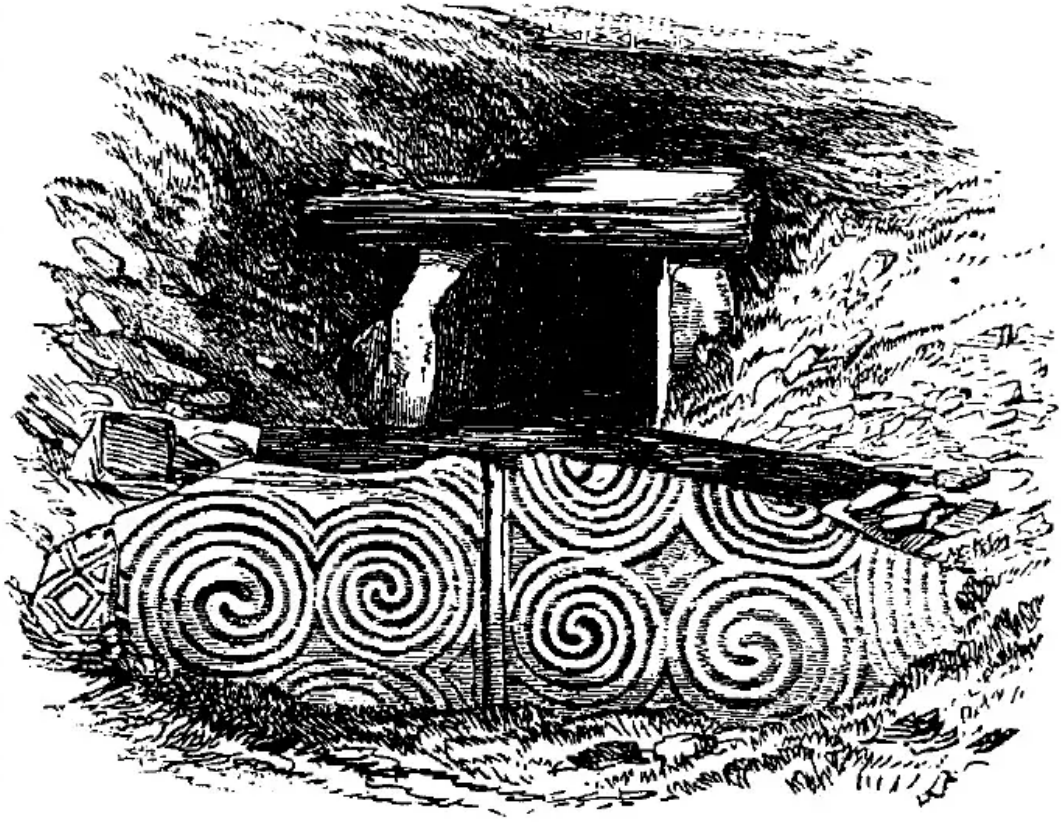
Changeling



The Celtic Cycle

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Changeling: The Celtic Cycle

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Layout by Wayne Peacock

Who Are You?

Audience, audience and audience — the three rules of good writing. Well, we wrote this for people who already have a good grasp of **Changeling: the Dreaming** specifically and the World of Darkness (WoD) in general. So there will not be a lot of explication in these volumes.

Why? The oldest reason in the world -- time. We are busy people and do not have the time to both explain the original game and introduce new players to our version of it. (Although, most gamers are bright enough to read between the lines anyway!)

Nonetheless, we hope you enjoy our version of Changeling.

Changeling: The Celtic Cycle

An Introduction

Mission

Changeling is a great "what if" topic among the people who still like the game. As you well know, White Wolf slid CtD onto the back burner last year, but it was not canned. In fact, it was placed in the capable hands of Jackie Cassada and Nicky Rea, MOTiVE alumni and writers par excellence.

Buck, Deena and I have been kicking around ideas about Changeling for a long time now. We've run a couple of chronicles for CtD, included the fae in our WoD setting and even worked on several books. Although a good game was given a reprieve, the rather tragic road the game has been on led us to postulate what we would have done differently if we had it to do all over again.

That is what we are going to do in the next few issues of MOTiVE. We decided that we would like to simplify the metaphysical world of CtD by drawing it closer to the Celtic traditions of faeries.

Specifically, we want to abandon the war between Glamour and Banality and the complexities of dealing with the "real" world vs. chimeric or Dream world— a source of confusion for us and our players. We feel that each culture's ideas of the fae need to be at the center of the game. To this end we have chosen to explore the Celtic fae in this submission. This is not an attempt to write out other cultures; in fact each deserves its own treatment. Diversity is our aim. We just chose the most familiar pantheon for the majority of **Changeling: the Dreaming** players and storytellers, the Celtic fae, as our beginning.

More importantly, we feel that this complex metaphysic detracted from the themes of faerie kind unique to each society. We feel that the ideas behind Glamour, Banality, and the Dreaming compete with one another and have never been fully resolved. This has led to (at least) three different perspectives: a Disney/Spielburg childhood is glamorous thread, the Art is Glamour thread, and an older thread which ties glamour to the ancient themes of fairy myth and Arthurian romance. We have chosen to concentrate on this last thread to simplify what we see as overly convoluted and dissonant natures of fae existence in **Changeling: the Dreaming**.

What we do not want to do is offend anyone or point an accusatory finger. We were driven to this to help us refine Changeling into something that better fits our ideas. This is not an "I told you so!" In the best tradition of White Wolf, we are going our own way and thought you might want to come along — at least for a while.

Integration

Changeling: the Celtic Cycle (CtCC) will integrate well into any Changeling games that emphasize the myths and themes of Celtic traditions. It does not deal with the struggles of Banality, and the Dreaming is now Faerie, a realm within the Umbra. As such Banality, Dream, and Dreaming have been omitted to prevent confusion with CtD. Some of its terms like Glamour, Wyrd, and Mien have been redefined and many of the rule systems have been simplified. Some new terms like Antipathy and the seasonal nature of the fae have been added; you will find out more about them as we go along.

The basic storyline of Changeling is unaffected by this revision. If you were playing through the meta-plot involving the kidnapping of the High King of Concordia (begun by Jackie Cassada and Nicky Rea), have no fear. We believe these revisions will make the game even more enjoyable.

Players and storytellers of **Land of Eight Million Dreams** will notice that our version of the fae is much more similar to the *hsien*, than to the fae of **Changeling: the Dreaming**. In some cases, this was intentional, in many others it is happenstance. Consider Lo8MD to be the "sourcebook" for our Eastern fae.

Short & Sweet

Changelings come from Faerie, not the Dreaming.

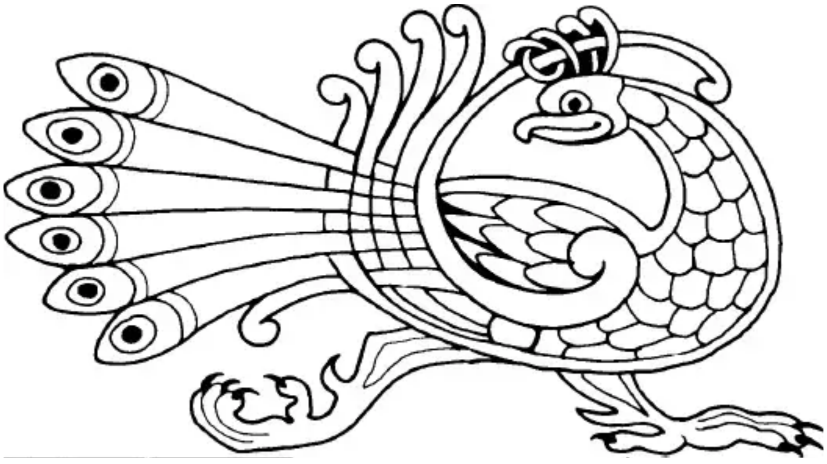
They are creatures of Faerie and our world. They belong to both, but are never really at home in either.

There are no forces akin to Banality or Dream.

Their Fae Mien is real.

They do not need bunks and Enchantments to cast their magics.

The fae are tied to their culture's traditions.



Changeling: The Celtic Cycle

Terms Not Appearing in This Game

- Arts
- Bedlam
- Banality
- Bunk
- Dauntain
- Deep Dreaming
- Dream
- Dreaming
- Dreamrealms

Lexicon

Antipathy — In effect, Antipathy is "anti-fae." It represents the forces of the universe that oppose the fae. Some loremasters of the changelings believe this force was created by the Formorians to eradicate them. Others seem to think of it like a disease, the fae equivalent of the Black Plague. The most concrete example of this force is cold iron, anathema to changelings. Another example is the Gauntlet itself.

Perhaps because of their affinity for the Otherworld, Antipathy seems to affect the sidhe more than other kith. Although any fae who fail to fulfill the roles defined by Kith, Legacy, Season and Court feel the bite of Antipathy, the antithesis of their fae natures.

Arcadia — (Tir Tairngir, the Land of the Blessed) Arcadia was one of the penumbric kingdoms of the Fae that was separated from Gaia in the times of old. Now it resides in the Faerie – out of reach of most fae.

Balefire — These fires of multicolored flame, kindled in Faerie, give off what Fae refer to as the Wyrding Light. These fires, when kept near Trods or other places where the wall between worlds is weak, need no fuel to burn. Things exposed to the Wyrding Light age more slowly.

Balefires were the symbols of the noble's rank before the Shattering seals of the Danu's favor and their right to rule. Some claim the Accordance War was largely provoked by the sidhe's attempts "to get back their property."

Bans — The limitations that are placed upon changelings and their Glamours. To violate your ban is to go against your true nature, and to invite Antipathy.

Celtic — *Celt* is a catch-all term for the myth, customs and societies of ancient Ireland, the Isle of Man, and the western highlands of Scotland (the Goidelic); Wales and Cornwall (the Insular Brythonic); and Brittany (France – The Continental Brythonic).

The Celtic peoples bred with the Tuatha de Dannan and created the Changelings and Kinain. The Changelings and the Celts influenced each other's culture.

Changelings — (Fae, Kithain) Changelings are beings whose parentage lies with Faerie and Humanity. In the Mythic Age, fae spirits (the chimeric Danu) were profoundly humanized by their contact with the inhabitants of Earth. They acted as humanity's muse – influencing early human cultures.

Eventually they interbred with beings of Gaia (humans and nature spirits). Inanimae formed from the mix of the Danu and nature spirits. Kinain were the offspring of these unions with humanity. Some kinain were born with strong fae souls, these creatures are known as Changelings.

Changelings are only reborn in bloodlines of human families that once interbred with the Danu of old (the Kinain), but there is little order in their genesis. So one family may produce a sidhe in one generation and a boggan two generations later. (In CtCC there are a lot more kinain.) I propose that most of these bloodlines were or are matrilineal — in this way explaining why most of the "families" are lost — i.e. your surname means nothing. There are no powerful Giovanni-like fae families of kinain.

Charm — A magical power possessed by a Chimera.

Chimera – (Somhlth, pl. chimerae) Spirits from Faerie. Some are servants of the fae; others are treated as equals or gods. Chimera can range from magical machines made by the knockers to the goddess Dana, mother of the True Fae, and "grandmother" to Changelings.

Lesser Chimera are different in character from most nature spirits for they include bygone beasts (i.e., griffins) and spirits which manifest as material objects (flying books or toys). They are not the spirits of the plants and animals of the "natural" world, but creatures and things touched with the wonder of faerie.

Greater Chimera include the Danu, and maybe even the old, pagan gods themselves.

Comhairle — The comhairle is a group of adult changelings who are chosen by lot to serve as the war council for a fae ruler. They have the right to approve or refuse another's challenge to the ruler. The comhairle can be made up of any kith of any station. Kinain may also serve if they are accepted as a fellow vassal.

Danu — (True Fae) A Celtic term for the first Chimeric spirits to arrive from Faerie. They spawned the Changelings and the Inanimae. Fae of other cultures or Domains, have similar terms, but disagree on exactly who or what the gods were.

Domains — A domain is an area under the influence of a certain group of fae. The Celtic Domain covers Britain, Canada, Brittany, Ireland, and much of the United States. These domains have no fixed borders in most cases. They represent areas where the kinain and their cultural descendants now live.

Other Domains include the Nunnehi Domain, the Norse Domain, the Olympian Domain, and the Domain of the Middle Kingdom.

The United States would be a patchwork of Domains if they were drawn on a map. Chicago, like most major cities in the world, would have areas under the control of Nunnehi, Norse, Celtic, Olympian, and the Domain of the Middle Kingdom.

Dying Lands — This is the name that the fae and all other creatures of Faerie blood use for our world. It comes from the fact that this was the first place the Faerie met death and it is from this place that Antipathy, and its embodiment, cold iron, was born. The Dying Lands is the place of mortals, is the place where aging and dying are common and inevitable occurrences, as opposed to the faerie realms where immortality, or at least cyclical continuance, is nearly assured.

Fae — A changeling.

Faerie — (Undying Lands) A place in the Deep Umbra from which the forefathers of the fae, the Danu, came. Sometimes used to refer to spirits from that realm. This place was the Dreaming, as such.

Faerie Realms — (Fae Realms) The sidhe and the Tuatha De Dannan created many Faerie Realms in the Otherworld. These other realms were called Annwn, Tir fo Thuinn, Mag Mell, Tir Nan Og and Avalon.

A fae realm would be one controlled by a Changeling, while a Faerie Realm would be under control of a chimeric being, usually a Danu. Fae Realms are usually found in or near the Shadowlands, while Faerie Realms are usually in the Deep Umbra.

Freehold — a place controlled by a commoner containing a Balefire. These now resemble garou Caerns, or could even be holy sites (or hospitals), or faerie glades.

Gauntlet, The — The barrier separating the spirit worlds from the Dying Lands, our own world.

Geas — Inherent weaknesses of Chimera. (pl. geasa)

Glamour — Fae magic. Replaces cantrip.

Ire — Ire is measure of a spirit's capacity and propensity to harm others. It corresponds in all ways to Rage, from other World of Darkness games.

Legacies _ Legacies are far more important in this game. Legacies represent the faes' true calling, their mission and go a long way to determining how they harvest Wyrd and how they gain Antipathy.

Lost Ones — Changelings that lived through the Interregnum, usually referring to powerful sidhe.

Mien — The "true" form of the Changelings. Changelings must expend Wyrd to assume their true forms.

Mysts — Mortals exposed to the Fae Mien or Glamour tend to reintegrate into their world view over time.

Otherworld — (Achren) the fae term for the Umbra.

The Periphery — Where the lines between the real world and Underhill are stretched thin. The periphery is a place where bright becomes brilliant and shadow becomes endless dark, a place of spirit presences and hauntings. By their nature changelings are able to perceive the periphery when they wish, making their world more wondrous and more horrific than that of most mortals. The periphery is influenced by the spiritual atmosphere of a place, as well as the Domain that it is in.

Rath — A "noble" freehold.

Realm — A semi-permanent location created in the Otherworld. In ancient times it was called a sídh. This term later became associated with the masters of realm- making, the sidhe.

Season — One of the Changeling's ties to this world is evidenced in the season of their birth. During this season the fae's power grows and during that season's Antipathy their power wanes.

Shadowlands — This is spiritual reflection of the Dying Lands, and the first spirit world usually encountered.

Slumber — A trance-like state that many spirits fall into in the spirit worlds. It is more like hibernation than sleep.

Trods — Pathways through the Otherworlds.

Underhill — the fae term for the spirit world or Umbra. Such as, "I'm going Underhill."

Wyrd — (Power) Wyrd is the force used to create Glamours and manifest a fae's true form (Mien). It is actually more closely linked to Quintessence, than Gnosis. Wyrd energies abound in the Otherworld

It can also be harvested from events or places that re-enforce the ideals, virtues society, and function of the fae: Some SCA-like events, glades, some pagan rituals, etc. Fae-inspired artworks also produce power.

The term "Wyrd" is also a measurement of a chimera's connection to the ancient powers of Faerie. It is the same as the Power characteristic.

What Happened?

Somewhere it all went wrong. Humanity turned their back on the fae.

Here are some possible explanations of this::

Abomination: The Changelings set up human kingdoms and became drunk with power. Some power punished them by destroying the Trods to Arcadia.

Human Betrayal: The humans turned their back on the fae and drank deep from the cup of Science and Rationality. The wellsprings of Wyrd dried up and the Trods to Arcadia failed.

Equal Measure: Humans and fae are both responsible for the collapse of their relationship.Humans turned form the old ways and the some of the fae drove them to it by abusing them.

Seelie and Unseelie War: Something happened to the order of fae society and these two courts went to war.

Changeling: The Celtic Cycle

The Courts

The ancient agriculturalists and pastoralists divided the year into its light half (the time of growing, warmth and sunshine) and dark half (cold, death, brooding). For time out of mind the fae have been divided likewise into the Seelie and Unseelie Courts. The Seelie held sway over the light half, beginning at Beltaine. At the Samhain festival they would formally relinquish their dominion to the Unseelie Court, who reigned until the following spring. Neither Court reneged, through all the cycles of years, until shortly before the Shattering; it was considered unthinkable.

History

In The Beginning

It was in a mist the Tuatha de Danaan. . . came through the air and the high air to Ireland.
— Lady Gregory, *Gods and Fighting Men*

No one really knows how fae spirits first came to be in this world. Some say they were born with the world, others say they formed it out of the Otherworld. Some claim the chimera were dreams given substance. Whatever you choose to believe, chimera filled the land when the world was young.

There are several stories about how changelings came to be, and most of these include the Tuatha de Danaan, what modern changelings refer to as the True Fae. Of all the tales, this is my favorite: in the early days, before the world was as it is now, the Goddess Danu, first and greatest of their kind, looked down upon the world from her realm behind the moon and beyond the sun. She chose the finest place for her people, the Tuatha de Danaan, to make their own. Now, the land was already inhabited by Firbolg. After refusing to divide the land evenly between them, the de Danaan soundly defeated the Firbolg, relegating them to one province as a tributary country. Another foreign race, the Fomor, took tribute from the de Danaan and later invaded Eire. It took long hard fighting and an epic battle at Moytura to break the power of the Fomor. The victorious Danaan soon spread to the nearby islands and became as gods to the peoples there. Thus began their golden age.

The Golden Age

The Tuatha de Danaan created their kingdoms in the Faerie Realms, where they kept to themselves without meddling overmuch in the affairs of mortals. Annwn, Tir fo Thuinn, Tir na Nog, and others were fashioned in the Otherworld. For those who didn't know the ways of trods, it would be difficult to deliberately pass into the faerie kingdoms, but should someone take a wrong turn in a mist, or be walking through the woods at midnight, he may have found himself in the realm of a powerful fae lord.

Though mortals often escaped the notice of the Danaan, many humans chanced by whim or prowess to catch the attention of one of the faerie. More often than not this resulted in a hero's death for the unfortunate mortal, but occasionally the faerie spirit would mingle with the mortal, resulting in a changeling. Not all Chimera did this, of course, but the Tuatha de Danaan were among the most prevalent, as well as their sometime rivals the Fomor. Though weak compared to their faerie progenitors, these changelings were gifted with powers and talents unknown among their mortal brethren. More often than not, changelings of de Danaan blood were tall and fair, strong in art and quick in battle, and in a later age were called the sidhe. The children of other chimera became the other kith, including many who are unknown in latter days. After a few centuries many families and clans carried fae blood, and these were both feared and respected; great heroes were could claim both mortals and immortals in their lineage.

The Sundering

Some say the Sundering began when the Christ was born. For the changelings, it began earlier than that. It was the coming of a tribe of Celts, known in our legends as the Sons of the Gael and the Sons of Miled, with their iron weapons. Though magic could turn stone tips, wooden shafts and even bronze blades against their wielders, the Tuatha de Danaan found their glamours were of little avail against the wielders of this new metal, and for the first time since they arrived the Children of Danu knew defeat. They retreated to their raths and homes beneath the hills, using enchantments to hide themselves from the Gaels. But at last they knew their time in this world was drawing to a close. Gathering their most powerful artifacts, they bid their children goodbye, vowing to return again one day when they would reign again. Then the Tuatha de Danaan sailed their sky-ships beyond the clouds, beyond the known faerie realms, deep into the Otherworld. Their children, the changelings, found refuge in the wilder places where iron had not yet found its way, living in the glens and in the homes abandoned by the Tuatha. The Changelings also made use of a hitherto rare secret – that of changing not only their shape but their essence, from faerie fire and air to mortal earth. This weakened their ties to the Wyrd energy upon which they thrived, but also made iron more tolerable to them. Indeed, many fae mingled with the conquerors, and soon fae blood flowed through these Celtic clans as well.

But though their power was lessened, Changelings still had access to the Otherworld, and the trods which crisscrossed both their earthly domains and the kingdoms the Tuatha had abandoned..

The fae created heroes, inspired bards, incited wars, and generally kept themselves amused. It is at this time the differences between the high and low fae became apparent: like the Celts themselves, the sidhe were warrior aristocrats, fighting and scheming with each other and paying little heed to their "servitors." The sidhe spent more and more of their time in the faerie realms, although they still dabbled in mortal affairs when it pleased them. Meanwhile, the "lowly" fae resided in the mortal lands and had more, if subtler, contact with people. They helped mend clothes or led strollers astray; they whispered secrets and attacked the unwary in dark woods.

The Wolfmen

Werewolves were not unknown to the Changelings; a tribe most strange and vicious resided in the northern half of what would one day be called Caledonia. They intrigued the chimera, but woe to those who crossed the oft-invisible line – when roused, these White Howlers could not be stopped by anything short of dismemberment.

With the Celts, however, came the tribe which would be so closely bound with the fae. What they called themselves is lost to us, but the blood of the fae flowed strong in their veins even then. What the Celts loved and aspired to, these brutes were: passionate, fierce in battle, sharp in tongue as in blade or claw, and full of life. These same qualities attracted the fae, especially the sidhe, who treated with them and loved them and warred against them in equal measure. During this age of heroes the tribe took the name Fianna in honor of the warrior band of the greatest of their Kin, Fionn Mac Cumhail.

The Shattering

As year followed year and century followed century, the world changed. Mortals became more numerous and more powerful. The belief in the old gods wavered under the force of a new faith forged in the deserts beyond the lands of the Celts. And though things were little changed in the distant wilderness, the fae found their strength ebbing very slowly but inexorably. The trods which carried changelings between mortal world and the Otherworld became longer and more dangerous, apt to fade mid stride or beset by sinister beasties. Holy groves were cut down for firewood, churches were built by sacred springs, and believers in the old ways risked their lives by professing such "superstitions." After a time, even the Faerie Realms felt the change.

The changelings grew desperate to halt this slow death, but were divided on how to do so. Finally, a large faction among the Unseelie Court took action. When the Seelie Court came to claim their place on Beltaine, the Unseelie lords refused to give way. If the old cycle did no good, they reasoned, it was time for a change. They would make mortals respect and fear them again, and break the power of the Crucified God. Many of the fae were shocked into their own Unseelie natures at this break in the traditions of a score of centuries.

The War of the Courts

What followed made the Accordance War seem a mere skirmish. The War of the Courts was fought more in the Otherworld than in this one, but its effects were devastating. Violent winds, hard rains and bitter cold plagued all of Europe for nearly two hundred years. Famine, war, and disease filled the graveyards and emptied the towns, but it was nothing compared to what was to come.

The Black Death

The tide of the War was turning, but too late. For a new threat, more powerful than all the fae yet invisible to the eye, swept across Europe. It was the Plague, and in less than a hundred years the European population was cut in half. Many of those who remained looked for what they thought was the only power strong enough to save them: the Church; the Church which vilified everything that wasn't overtly its own. The old ways were evil, the old gods the faces of Satan's minions. The Belief which spread throughout Europe was anathema to the fae.

The Collapse

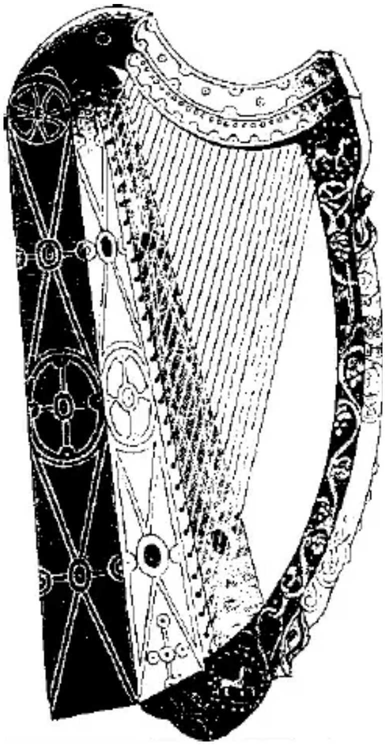
With the rise of Christianity and the first hints of the Renaissance, the world of the changelings was slipping away faster than ever. It proved too much for the universe, and something gave way. . . with a scream. In a matter of days, the worlds' connections to the Otherworld began to collapse. Trods began to buckle and fail, and gates closed and vanished. There was a general panic among Changelings. They fought all the harder for control of freeholds and gates. Many of the Unseelie sidhe realized that their gambit had backfired, and some factions called for the Seelie to join them in the conquest of the greater threat, humanity with their iron weapons and silver crosses. Others advocated the final relinquishment of the world as their ancestors the de Danaan had done.

What happened next is unclear, even by the accounts of those involved. It was said that one of the de Danaan (or perhaps it was three, or even Dana herself) arrived to gather their pure children – the Sidhe – to the safety of the Tir Tairnigir, Promised Land (thought by many to be Arcadia).

The sidhe converged on the few remaining trods to the Otherworld. Some of the common Changelings begged to be brought along; others spitefully fought the nobles and kept some from escape. As one gate after another closed for good, the sidhe were in a mad dash to set foot on a steady trod and then reach the Silver Path.

And as the Silver Path began to unravel, latecomer sidhe searched out the nearer realms such as Annwn and Tir na Nog. A few unlucky souls felt the trods gutter and die beneath their very feet, and were lost.

A few sidhe either didn't make it or didn't heed the call. Some were killed by vengeful commoners, others faded like morning mist beneath the burning sun. Only the few members of House Scathach record a sidhe child being born during the Interregnum.



Fate of the Dead

Many, many sidhe perished during the exodus to the Mortal Realms. Their souls continued to reach for their destination, for if they could not step into the new world they could at least be born into it. An occasional spiritual refugee is born even in these late times, though they were much more common in the early 70's. A few sidhe, among the most powerful Unseelie sorcerers, were impatient with this process; they had the skill to possess the body of an adult mortal. What happens to the evicted soul is known only to the sorcerers.

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The Eiluned Connection

(and you knew there was one)

A House which loves to hunt for secrets will naturally have a few of their own. One of the greater ones is that a few of their kind walked the world before the general Resurgence. In vague and muddled visions Eiluned seers foresaw the return to the Dying Lands, and the conflict that waited for them. It was determined that several sidhe would journey there in secret to gather intelligence and perhaps find a way to avert bloodshed when the way opened for the others. It is unknown how many set out for the mortal lands, but only a handful completed the journey intact. The studied, watched and learned, so that when the rest of their House arrived they could ease the culture shock. When war became unavoidable, their knowledge of commoner and freehold locales was invaluable. Even more important was the careful observation of local trods, which, unnoticed by the earthbound commoners, were even now beginning to stir to life. The information provided to House Eiluned by their spies made them invaluable to the rest of the Restorationists.

It's said that the Eiluned was a Winter house, though not as universally Unseelie as their sister house Ailil. It soon became apparent that the majority of commoners (who were fixedly Seelie) had no intention of trusting the Unseelie, let alone giving them power. It was decided at the highest levels that the House would renounce its affinity for the dark Court, and, publicly at least, take their place among the Seelie. It's all a sham, of course – the dark half of their natures is strong, and Eiluned find it easy to shift their allegiance when it suits them. If and when a new balance is restored – or if the Unseelie Court becomes ascendant once more – then the Eiluned will once more embrace their darker natures.

The Compact

In the dark days after the exodus of the sidhe, commoners sought refuge from the new order which descended on the world. But they also squabbled in a mad continuation of the War of the Courts. Only when the Fianna, the chief allies of the Changelings, got involved did the Courts come to terms. A Compact ending hostilities between the Courts was signed at the base of Silver Tara; the relative peace has held – more or less – from that day 'til this.

The Interregnum

Between the collapse of the trods and the departure of the kings, the land seemed to dry up. Only weak trods which clung to this world remained; Tir na Nog and the other realms were lost to the struggling changelings. Wyrd energies, once abundant, fell to a trickle here and there. Changelings found their fae selves were more difficult to sustain. Eventually, it took an effort of will ***not*** to retreat into their mortal essence.

Between the church and the "Enlightenment," places dear to the fae were forgotten or reviled and "cleansed" by mortals – while the sacred places don't necessarily need belief to survive, belief does bolster and protect them. Save for a few places of magic – mystic oases in a cold world – creatures of Faerie had a difficult time surviving. Many Chimera departed this world for the relative safety of the Otherworld. Those remaining began to change. Some got smaller, others faded away or were killed. Their connection to the Otherworld all but severed, Changelings had to find ways to cope with their changing world. Some wound themselves in the last of their power, cutting themselves off from the rest of the world. Others remained near mortals, sometimes fulfilling duties as "guardian angels" or fairy godparents, often simply studying humanity.

The power of the fae rebounded slightly at several points – most notably during the Celtic Revival of the late 19th and early 20th centuries, but nothing like what was to come.

The Resurgence

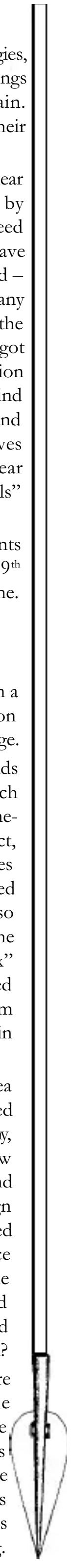
The Beginning

Many think the Resurgence began in July 1969, when a human flag was planted on the moon. It actually began on Midwinter Morning of 1967, at a place called Newgrange.

On a hill overlooking the River Boyne in Ireland stands a great mound of stone and earth, a magical place which was a ruin long before the arrival of the Celts. The stone-lined passage to its center chamber was more or less intact, but the truly mystic quality was hidden from mortal eyes for millennia. . . until a team of archeologists excavated and restored the stones as best they could. In doing so they discovered a window just above the entrance. The purpose of the mysterious "false lintel" or "roof box" was the subject of much debate, which was solved suddenly on December 21. At nine in the morning, a beam of light blazed through the roof box, to fall against a basin stone in the chamber within.

Though the professor was awestruck, he had no idea the true ramifications of this "miracle." The ray unleashed a burst of mystical energy. What happened next is sketchy, pieced together from the dimming memories of a few Ancients. The magical bolt traveled to the Land Beyond where dwelt the sidhe. Many rejoiced, seeing it as a sign of Spring returning; just as the Midwinter light heralded lengthening days and warming fields, so did it announce that the fae would once more become ascendant. The Mythic Age had returned, they said, for the New God had been defeated and the Old Gods were worshiped once more – why else would the old temple be restored?

But not all shared this enthusiasm. Some thought there was another explanation. Others no longer cared for the world of mortals, being content where they were. The two sides clashed, first with words, then with weapons and glamours. Those who wished to return lost the dispute, and were exiled to the mortal lands as punishment. "If you would forsake the Undying Lands and covet the mortal realm, so be it," said the High King.



Changeling: The Celtic Cycle

"We shall trouble each other no more. Your names shall be spoken here no longer, and a mist shall veil your minds so that we too are forgotten, save in your dreams. There will be your true penance: the torment of knowing what you gave away, forever locked within the veil of dreams."

[Editor's note: yes, this is explication on a scale rarely seen in the World of Darkness. Remember that not all sidhe know this much and are unlikely to tell commoners at any rate.]

Journey of the Exiles

The exiled Houses left their home of 600 years, riding the Silver Path to be welcomed as returning Lords. But it was to be a progress of disappointment and obstacle.

The Silver Path was much longer and more dangerous than any remembered – a few fell off the trod and were lost. But it was when they came to the realm known as Arcadia Gateway that the true horror presented itself: the gate was closed, and no amount of force could open it. Horns of Power were sounded, but neither horn nor pounding elicited any response from the hoped-for guardians. Their way barred, their home forbidden, the exiles were forced to seek other half-forgotten trods. It was a journey many did not survive.

The Return

But at last they arrived, in grand procession or in small groups. Long-stilled trods flared to life, and the sidhe were once more in the mortal lands. But it wasn't the entrance they had planned. The sidhe were naturally disoriented and utterly confused. The Mythic Age had not returned; the world was more alien than they could have dreamed. Geography, transportation, customs, media – all assailed them. The most fortunate found themselves in the British Isles, but others were scattered across Europe and the Americas like ill-sown wheat. A few unfortunates ended up in untenable places – deserts, war zones and such – and lost their new lives before they truly began. Survivors learned to their horror that it took an effort of will to remain in the true forms, and those that tried for too long grew ill. Therefore, most sidhe reverted to their mortal mien.

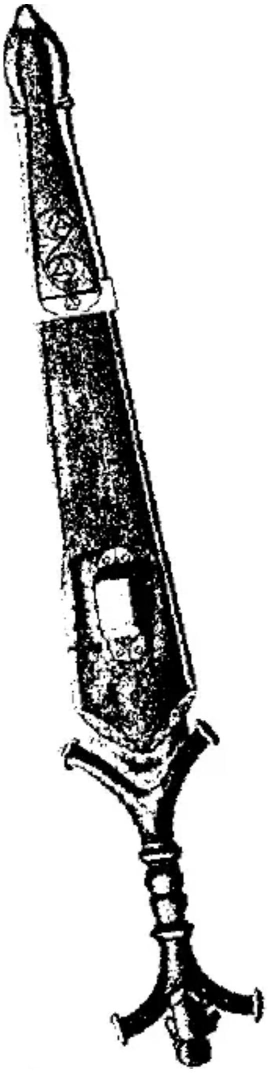
How were they treated? Many commoners were joyous, for they thought the sidhe's return also marked the beginning of a new age. They helped the newcomers, giving them shelter and catching them up on half a millennium's worth of history. But their enthusiasm waned when no glorious change was forthcoming. Worse, many sidhe expected everyone else to be subservient, returning freeholds, balefires and items of power.

Granted, there was nothing approaching consensus among the Commoners – they ran along the entire spectrum of possible reactions. Some bent their knees automatically as breathing, while others who had grown up in the light of democracy refused to give anything to the newcomers. Most were somewhere in between, willing to grant the hereditary leaders some title, but only if they earned it. The majority gradually shifted away from the former view as nobles showed how they really felt about those they had left behind. Among the commoners leaders arose who were firmly believed an equitable solution could be achieved. It wasn't to be – the perpetrators of the Night of the Iron Knives saw to that. And so began the Accordance War.

What They Brought to the Fight

Both sides in the Accordance War were well supplied with advantages. The commoner "rebels" naturally had a home court advantage; they knew the lay of the land, the customs, and the modern technological conveniences (such as firearms and cars). They also had the benefit of numbers, which became more useful as untrained changelings became hardened veterans.

Though the sidhe were thoroughly outnumbered – only a fraction of their number had made it to the mortal realm in their own flesh – they had many advantages. First, they had allies. Chimera great and small followed them on their journey or joined them along the way. Having a few manticores and wyverns were very effective morale-breakers for the opposition. Also, they could count allies among certain Mages and shape shifters, who honored pacts made before the Shattering. Secondly, they knew Arts long forgotten by the earthbound fae, carried artifacts of legendary power and were much better acquainted with the working of the trods and other aspects of the Otherworld; their pre-Resurgence spies had mapped out the major trods before they had fully awakened. Third, they were better skilled at arts martial than most commoners, both tactically and hand-to-hand – it seemed as though fighting was all they had done for the last 600 years. Finally, the sidhe had many commoners on their side, and more as the war progressed (from captured lands as well as turncoats); these "native guides" went a long way towards ameliorating the rebels' home turf advantage.



The Accordance War

The news of the Beltaine Massacre galvanized the Changelings like nothing else could; it was Pearl Harbor, the Maine and the Alamo all rolled into one. Sidhe were hunted in the streets by vengeful commoners, and Restorationist commoners clashed with rebels. The Restorationists, or royalists as the sidhe were sometimes called, gathered their forces on the west coast, to begin a long drive to New York City. The rebels fought bravely but were forced back at nearly every engagement. In Manhattan defeat was snatched from the jaws of victory when the sidhe leader fell to a blade of

Goals of the Fae

What do the Fae want, what do they strive for? To find a way to the Land of Promise beyond the realms? With a few exceptions, no. If the fae could be said to have a collective goal, it is the return of the Mythic Age — the golden age of the fae, when dragons soared, warriors fought for glory alone, and the fae's place in the world was unchallenged. Naturally, this impulse is particularly strong among the sidhe, who find themselves lost, irrelevant relics in a modern age.

Some among the fae go a step further. They believe that the renewal of their world will only be complete when their ancient forbearers, the de Danaan, return to the Dying Lands. The more fanatic of these have formed circles resembling messianic cults, spinning tales of returns and awakenings suspiciously like those of Arthur or Fionn mac Cumhail.

How do the fae intend to reach these goals? That's where the real debates begin. Some advocate a return to the old ways, including the sharing of power between the Courts, while others feel inspiring mortals and encouraging pagan beliefs to the be key. Still others feel the Mythic Age is gone for good, and the changelings — pitiful remnants of a bygone era — can do nothing about it. Those of a sinister bent feel that the bid for Unseelie supremacy in the 1300's was the right idea, merely badly executed. These opinions and a hundred more will greet the ears of any in a council where this is being discussed.

Ioreth by Monica Walker

iron, and his followers forced from the city. The remainder of the war had two aspects: the oft sung campaigns where armies maneuvered and fought, and the omnipresent skirmishes, guerilla raids and maneuvering reminiscent of a Cold War thriller.

For the first couple of years of the war, the sidhe were clearly dominant. They had magical power, tactical skill and martial prowess that left them the possessors of every battlefield. When the Restorationists were pressed too hard, the sidhe could retreat to the near realms of the Fae to recuperate; Rebels who tried to do the same were lost or captured, for until the last half of the war only the sidhe were well-versed in the geography and customs of the Otherworld. What is more, a number of sidhe spirits, lost during the journey into exile, found their way to Earth and took possession of mortals.

However, their advantages dwindled during the last three years. Many of their chimeric allies had fallen, either in battle or to the wasting illnesses that afflict creatures of the Mythic Age. Furthermore, though several commoners fell for every sidhe death, there disproportionately small numbers of sidhe made their losses much more telling. Finally, while the sidhe began the war at their fighting peak, the commoners had finally come into their own, veterans of years of bloodletting. There is debate even today which side would have collapsed first, had the High King not appeared.

David Ardry, a young sidhe of House Gwydion, was accepted by the sword Caliburn, held by many to be an incarnation of Excalibur. His charisma and native diplomacy brought the two sides under his banner, and after some negotiations, the Treaty of Accord was signed. Though bitterness remained on both sides, the war had exhausted everyone to the point that any peace was a temptation.

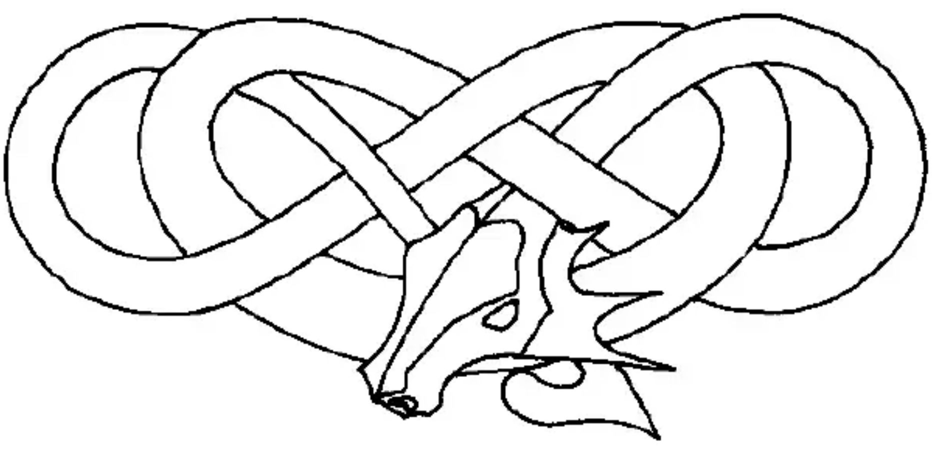
The Old Country

Thing worked differently in Ireland. The Resurgence revitalized a land already a faerie stronghold. Some of the more powerful sidhe found themselves in the Emerald Isle (it was everyone's original destination) and they came with the power of Faerie at their backs, and though there was resentment and even some fighting, the commoners went through much less grief over the Restoration. Most fighting was not over whether the sidhe would get power, but which sidhe if any could aspire to the title of High King. The mortal Troubles had comparatively minor effects on Changeling attitudes, for no matter what they looked like on the outside, Changelings are fae, not human.

The sidhe fared well in Britain, although not quite so well as in Ireland. One reason is that there were fewer sidhe, and more scattered. Yet the populace was more tradition-bound than their American counterparts, so the sidhe had their way with little trouble.

Today

Years after the war, things have come to something approaching normal. Most commoners go about their daily affairs unharrassed by noble sidhe, who generally keep to their holds or venture into the Otherworld. Raids, power struggles, intrigue and outright war are the noble's provenance, and such pastimes sooner or later touch commoners near and far.



The Celtic Domains

Concordia (High King David, MiA) Dominates North America and consists of seven lesser kingdoms:

Kingdom of Northern Ice — Canada

Kingdom of Pacifica — West Coast

Kingdom of Burning Sun — Texas

Kingdom of Feathered Snake — Mexico

Kingdom of White Sands — Florida

Kingdom of Willows — Southern US

Kingdom of Apples — Northeastern US

Isles of the Mighty —No high king; refers to great Britain, minus Northern Ireland. Each of the three kingdoms of the Isles of the Mighty is broken into lesser kingdoms. All of the sidhe strive to take the reigns of power.

Concordia — Scotland

Albion — England

Cymru — Wales

Hibernia — Ireland. This is a land of mystery to many in Concordia. It is nominally under the control of House Ailil, one of the few avowedly Unseelie Houses. Their ambassadors have raised many hackles (and short hairs) in Concordia.

Terminology Reminder

Please remember that the creatures we're detailing in this work are not quite the same as those detailed in official **Changeling: The Dreaming** material. Our Celtic "fae" are not full-blooded True Fae in human forms but rather unique hybrid creatures called changelings. Changelings are born only into families who long generations ago bred with True Fae, highly magical beings who now live somewhere in the Umbra. True Fae were also known as the Tuatha de Danaan, and may have been some type of powerful chimerae or spirits from the Deep Umbra. Changelings are not True Fae but rather are their descendants, beings who are partially human and partially of True Fae blood. There's no set percentage of body or soul that is human or True Fae, though, so that's why hybrid is a pretty good term to use; changelings are unseparably born from *both* these ancestries. They're not half human or half True Fae or anything that's quantifiable. If you're having trouble imagining this, another useful analogy is that of Garou from **Werewolf: The Apocalypse**; are Garou human or wolf? Get the picture now? For more details on changelings and their ancestry, look in the detailed kith section appearing in the second installment of **Changeling: The Celtic Cycle**. As a default, assume that "fae" or "Kithain" refers to changelings while "True Fae" or "Tuatha de Danaan" will always refers to the ancient magical spirit beings that bred with humans and created changelings. "Faerie" or "Faerie Lands" refer to the Umbral plains that are homelands to the changelings and once upon a time, the True Fae.

Celtic Changeling Culture

Come all ye roving minstrels,
And together we will try
To rouse the spirit of the earth
And move the rolling sky.
— Fairport Convention, *Come All Ye Roving Minstrels*

On Being Celtic Fae

Have you ever read *The Chronides of Narnia*? We imagine most fans of fantasy have, or at least know about some of the series' characters. So you'll probably recall the persona of Aslan, a lion who was much more than a lion. Over and over, C.S. Lewis has other characters talking about Aslan, how he is a real flesh and blood *felix rex*, but how he's also *different.* In other words, to quote Professor Lewis, Aslan was "not a tame lion." This single phrase does a nice job of capturing Aslan's unique physical and spiritual place among the creatures of Narnia.

Much in the same vein, changelings are not tame beings; rather, they are unique creatures with one foot on earth and one foot in the lands of faerie. They do wear physical forms that are human in many ways; that stands to reason, because changelings are a singular blend of what is both fae *and* human. Indeed, much of the time, changelings live in the human world, going from place to place and task to task, just like any of us. But for all that, the changelings are, in the broadest sense, apart. There's something about their spirits or essences, if you will, that is decidedly *different* from humans. When playing a Celtic changeling, we reason that there are three main ways to visualize them as being distinct from the humans they dwell among: their physical features, their social organization and their behavioral traits and rituals. Of course, this is also true for all changelings, not just those of the Celtic Cycle. Here, though, we'll concentrate on what sets those of Celtic origin just a bit apart from any other Kithain cultures.

Physical Marks

"All good Welshmen are dark…the only fair-skinned creatures…were the Tylwyth Teg...The old spirits, the little people…."
— Bran Davies in Susan Cooper's *The Grey King*

What do the Celtic fae look like? Well, while it's impossible to say that every single changeling from the Celtic cultures will look alike, it's useful to have some general images to draw upon. In keeping with descriptions from many sources, you can assume that most Celtic fae are fair skinned with blue or green eyes and black hair. Norse influences let gold and red tresses enter the gene pool, and indeed, sometimes in the old tales, it's hard to tell where the original Celtic ends and the Norse begins.

But there's more to the Celtic changeling than just color of hair and eyes, or tone of skin. It's pretty common in the old tales to see lines like "[S]he carried the babe three years in her womb" and other such exaggerations. The same is true when describing physical attributes of the changelings; everyone is bigger, broader, longer, leaner, and more ravishing (or more hideous) than anyone else, at least in their own opinions! This use of hyperbole is a good thing to keep in mind when making up Celtic fae characters. Consider letting each member of your group have *some* physical aspect that is greatly exaggerated. It could be as simple as the lovely sidhe girl having "the eyes most akin to emeralds the world has seen since the Tuatha de Danaan," or "the meanest redcap as ever was," or much more complex if you so choose. Maybe it's true, and maybe it's an awful exaggeration, but it's part of the mythos, so enjoy it!

One final note about appearance: among Celtic changelings, it's pretty common for someone's human features to resemble those of their kith. Aithech are often tall and brawny, while sidhe are usually beautiful or handsome. Some changelings have physical features that follow them in both human and fae appearance, such as unusually colored eyes or pointed ears. See **Merits and Flaws** in the **Changeling: The Dreaming** rulebook for more ideas on this.

The Celtic Changeling Spirit

The subsequent detailed installment on Celtic kith and their powers will discuss at greater length the differences between changelings, humans, True Fae, and kinain, but for quick reference, put the **Changeling: The Dreaming** notions of mien and seeming aside for a moment. Instead, think of changelings as entities of an entirely different sort than you've ever met before. Refer to the sidebars and lexicon as needed to refresh your memory about the new and unfamiliar use of terms related to **Changeling: The Celtic Cycle**.

A changeling is a changeling the moment he is born. There is no equivalent to the Chrysalis in **Changeling: The Celtic Cycle**. While the changeling may not *realize* that he's a different sort of child from Dick and Jane next door, he most certainly is not quite human. Maybe the differences are apparent in subtle ways; perhaps the kid is abnormally withdrawn or wildly boisterous or even extraordinarily gifted. Weird, unexplainable things might happen when he gets angry or frightened. Our modern sensibilities may balk at the concept, but for many years, people held superstitions that children with autism or even epilepsy were possibly changelings. It's your character, so you should make the choices. But whatever you decide, there's *something* that sets him apart.

Eventually, sooner or later depending on the character, he will learn about his changeling heritage. Maybe he puzzles it out for himself, kids generally being wiser than they're give credit for. Maybe some of his relatives are changelings and give him the details. Or perhaps strangers swoop in and scare him to death with their news. At this point, if not before, he probably will start learning about changeling magic, including ways to assume his changeling appearance for short periods of time, much in the same way a homid Garou learns how to turn into a wolf. He'll also learn about the price of being careless with changeling magic….

So what makes changelings act so weird, anyway? Well, it all goes back to that concept of having one foot on earth and one foot in the Lands of Faerie. The changeling isn't really of this world, but he's not wholly part of Faerie, either. From the beginnings of their lives, changelings have an identity crisis. When they're on earth, they long for the Faerie Lands; when they're there, they miss the earthbound plains. It's geographic and cultural schizophrenia, if you will. (And don't worry; future installments **Changeling: The Celtic Cycle** will have many more details on Tir na n'Og, Annwn, Mag Mell and the other Faerie Realms).

Finally, there's this point to consider. Always, with great power comes great responsibility…and great headaches. Consider the range of "kids with superpowers" in movies such as *The Shining, Firestarter* or *The Sixth Sense*. Talking to ghosts and using telepathy or pyrokinesis may not be *exactly* what changelings do, but the comparison is close enough. The psyches of those kids, while pretty good for the circumstances, weren't the best in the world, and changelings may not even be that lucky! Bizarre behavior, capriciousness and extreme eccentricities are the hallmarks of a changeling, so play these up in your game as much as possible.

The Kith: A Brief Overview

While later segments in **Changeling: The Celtic Cycle** give abundant details on the distinct Celtic kith, this preview gives just some brief descriptions to whet your appetites. Readers should note that just because your favorite non-Celtic kith isn't detailed *in no way* means you can't use a player character from that mythos in a Celtic chronicle. To paraphrase writer Colleen McCullough, Ireland and the Celtic lands were ever shipwreck coasts. Maybe an eshu or satyr, or perhaps even a hsien, ended up there by accident, and all this Celtic mythos stuff was alien yet interesting enough to make them stay around. Perhaps the non-Celtic character is a descendent of one of these original wandering strangers. Likewise, the non-Celtic character could be newly arrived in a Celtic court, whether in the old European lands or in Concordia. There could be some interesting byplay between characters from the Celtic culture and those from other parts of the world.

Aithech (Trolls)

The aithech are giants among the changelings. They're the strongest and toughest of any kith in a toe to toe battle, though they might be outfinessed by sidhe tact and magic. While most are known for their bravery and loyalty, many are also known to be tragic figures when it comes to romance; rare is the aithech who lives a long and blissfully happy life. Among the Celtic fae, aithech are prized as both warriors and crafters, but not so much as sorcerers and bards. Of course, there are always exceptions.

Boggans

Boggans are particularly known among the Celtic fae for their close associations with mortal men and women. In olden days, they were treasured members of human households. Now, many work in the service of chieftains as seneschals and occasionally as advisors. On occasion, boggans have been known to serve as warriors; not a few enemies have found their laughter at the improbable boggan archer cut short by a shaft in the throat.

Clurichan

Infamous among the mortals as tricksters and sots, the clurichan can also be renowned bards and sages…if the mood strikes their fancy. Sometimes the clurichan need a little, um, convincing by a bottle or a piece of silver; then their voices are lifted in song and story of immeasurable beauty and delight. A clurichan's friendship is true until the death; if one swears her loyalty, those witnessing the oath can be sure the clurichan's word is good.

Ghille Dhu

This fair kith of the woods and gardens of the Celtic lands represent the quintessential concept of the wheel of seasons among the Celtic fae. As they age, the ghille dhu represent the passing of seasons, the ephemeral and fleeting progress of life to death to life that is part of Celtic fae culture. Many ghille dhu are renowned lorekeepers and not a few are adept at magic as well. While warriors among this kith are rare, most don't hesitate to defend their homes and lands.

Nocker

Nockers have long been the companions of miners and builders, especially in Wales and the rocky coasts of Cornwall. Many attach themselves to specific mines or quarries and are known to generations of human laborers, less now than

I Say Celt, You Say Celt

Here's just a brief clarification of what we mean by the term *Celt*. As writers and researchers, we authors are quite aware of the fact that the Celts were an extremely widespread and diverse people. Celtic tribes appeared before the common era in places as disparate as Spain, Turkey and Eastern Europe, and their impact was felt even in the classical settings of Greece and Rome. But while we in no way wish to deny the presence of Celts in these other places, nor their impact on the culture of those societies, we also wish to choose a distinctive Celtic focus for this particular game. We all have had first-hand opportunities to visit Celtic-age sites in Britain and Ireland; in those lands, Celtic culture has been preserved, in plenitude and with relative distinction from subsequent conquering cultures. In other places it has become more integrated and to some degree subsumed by later cultures. We also feel like the Celtic lands we've selected should provide a setting that will be both familiar and exciting to our readers, thus, we have chosen to concentrate primarily on the Celtic cultures of the Irish, Manx, Scots, Welsh and Cornish peoples. For those of you wanting to delve into the Celtic cultures of other lands, we salute you and hope it adds to your chronicle. Our efforts, though, will continue to focus on what we know best.

Where Do I Find...?

Over and over on the Internet, we see people wanting to know what rulebook certain kiths' basic stats appear in. Here's a quick guide to the Celtic fae and which **White Wolf** product contains their detailed descriptions:

Celtic Kith Name and Pronunciation	Original Name	Details Found in Which White Wolf Book?
Aithech (Oy-tek)	Troll	**Changeling** main rulebook
Boggans (bahg-unz)	Boggan	**Changeling** main rulebook
Clurichan (cloor-ee-khan)	Clurichan	**Court of All Kings**
Ghille Dhu (gheel-doo)	Ghille Dhu	**Isle of the Mighty**
Nocker (nok-ur)	Nocker	**Changeling** main rulebook
Piskies (piss-keys)	Piskies	**The Fool's Luck**
Pwca (poo-kah)	Pooka	**Changeling** main rulebook
Redcaps	Redcaps	**Changeling** main rulebook
Selkies	Selkies	**Immortal Eyes: The Toybox**
Sidhe (shee)	Sidhe	**Changeling** main rulebook
Sluagh (sloo-ahh)	Sluagh	**Changeling** main rulebook

in days gone by. To outsiders, though, they're a cranky, ill-tempered lot. Most nockers are superb crafters, skilled in building war machines but poor at wielding sword and shield. A chieftain with a nocker on his side has a distinct advantage.

Piskies

Much like the boggans, piskies are often friendly with humans, particularly children and travelers (often called tinkers in Celtic lands). They are intuitive listeners and usually give good counsel to any they befriend. Unfortunately, the piskies are also known for their pilfering fingers. Most piskies tend not to stay in one place overlong; they often serve as messengers (or spies) in times of war and taletellers in times of peace.

Pwca

The pwca have varying reputations as playful pranksters and savage beasts. Perhaps their nearly constant cheer demands their straying down darker paths on occasion. Pwca have been known to serve warrior chieftains as skillful spies; many of them have a knack for finding lost straight tracks and hidden freeholds. Most other Celtic kith look on the pwca with amusement and generally tolerate their pranks in courts with good humor.

Redcaps

Redcaps are the stuff of children's nightmares, ugly and brutish fae who are rumored to dye their pointed wool caps in human blood. Most Celtic kith view the redcaps as a necessary evil; they're seasoned warriors, if under the command of someone who can control them. Moreover, they don't mind gruntwork or risk, as long as they get a fair share of food and treasure for their work. Redcaps come in all shapes and sizes, but all of them have voracious appetites…for just about anything.

Selkies

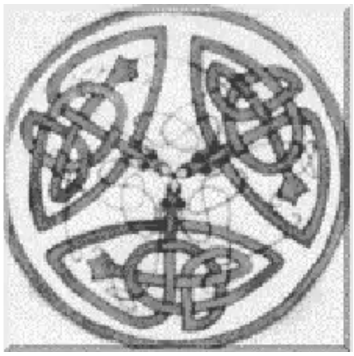
Selkies are a skinchanging kith who are inexorably bound to the sea; thus, they are fairly widespread in the original Celtic lands. These beautiful creatures wear a sealskin when they take to the water and remove it to become human, which makes them unique among the Kithain, as most of them use magic rituals to alter their appearances rather than a certain device. Should a selkie ever lose her skin, she won't be able to take her seal form; if the skin is ever destroyed, the selkie dies. Selkies can be shy, but they often like company and are particularly friendly with their kinain.

Sidhe

The sidhe are the rulers among the Celtic kith, and they aren't about to let *anyone* forget it. This doesn't mean they can't be fair and enlightened leaders, but the sidhe firmly believe they are the direct heirs of the True Fae. The vast majority of sidhe are either warriors or enchanters; some are known for their bardic skills. A very, very few do nothing but live for their craft, though most sidhe are minorly accomplished at some artistic skill. No matter what their age, all sidhe are exceptionally beautiful. Not unlike the aithech, their tragedies tend to match their many accomplishments.

Sluagh

The sluagh, while not as socially inclined as some kith, tend to serve as advisors and spies among the Celtic changelings; some also have renown as sorcerers, though sluagh bards and warriors are almost nonexistent. Rumor in the British Isles is that the sluagh alone know of a number of secret trods and paths to and from the Faerie Lands, and they'll sell this information for a price not always in gold. If this is true, one can understand while the presence of a sluagh at Celtic courts is a pretty common occurrence.



Social Order and Bearing

Just as they love things that come in threes, the Celtic changelings have three general levels of society. The warriors rule at the top, followed by the sorcerers, lorekeepers and bards. Socially on the bottom rung of the latter, but usually prized for their skills, are the artisans and laborers. Social order certainly affects one's personal wealth, and often indicates rank and the ability to give orders, but don't forget that the best swordswoman in the world is powerless without a well-honed blade. The strict social order until now has been inviolate among Celtic fae, but since the Resurgence, there have been uneasy rumblings among the commoners, most all of whom are in the third and lowest strata of society.

Those Who War and Rule

The warriors are the most powerful and well respected of the Celtic changelings. Period. This is a culture based on love of battle and conquest, where war heroes reign supreme and everyone else is second best; Celtic changeling culture is not, in purely late 20th century human terms, politically correct. But before you think all the Celtic fae warriors are brutish savages who like nothing better than to raze great civilizations, consider another point. While the Celtic *humans* could be merciless, most of them respected an honorable surrender. This is a custom the changelings have made part of their warrior code as well. As the years have passed, Celtic changelings have come to enjoy the idea of a glorious battle at dawn followed by a hearty breakfast at the table of their previously sworn enemies. Wounds are bandaged, the dead are buried and life goes on, so pass the mead.

Tied up into this whole idea of the warriors being top of the pack is the concept of honor and bravery. If a changeling warrior is dishonorable, if she is cowardly in battle, her life might as well be over. There's much

How Do I Use This Stuff in my Changeling: The Dreaming World?

We know what you're thinking, if you like the Celts and want to use them in your existing **Changeling: The Dreaming** chronicle. How on *earth* are you going to take these ideas and make them fit what you've already built? Here are some thoughts and suggestions we've had around that subject.

First of all, you have to make a decision about the basic mythos of your world. Part of what we saw as confusing in **Changeling: The Dreaming** was that it was a strange conglomeration of many different myths, some of which were a bit incompatible with each other. It's not that the myths weren't interesting; it's just that we found them distracting from creating the right "feel" for a chronicle. We wanted some kind of overarching theme, culturally speaking, and the Celts were our universal favorites.

So what do *you* want in your world? Do you like the Celtic myths and material we've written around them? If so, we suggest making that mythos *central* to your world. In other words, Celtic culture, politics, and kith will be the real movers and shakers in your changeling society, while everything else is considered to be an alternative to mainstream changeling civilization. If you like the mixture of different cultures, though, you might instead choose to have pockets of Celtic Kithain, in places where they would be most suited, such as the traditional Celtic lands in the old world, or places where Celtic humans settled heavily in the new world.

(continued)

more reward for the brave hero who falls defending her people or liege than one who sticks to the back of the battle line to save her sorry skin.

As the culture prizes its war heroes and battle leaders, most young changelings receive at least basic instruction in the skills of swordfighting, archery and horseback riding. Aithech and sidhe especially fill the ranks of the warriors, and a sidhe who doesn't have *some* prowess in battle is rare indeed.

As might be expected, the rulers of the Celtic changelings win their places as landed kings, queens, barons and so on through right of arms. The best warrior of all, demonstrated in a grand combat open only to those who have served as lesser rulers, is usually designated a *high* king or high queen, along with his or her chosen consort. However, such high rank is not without its price (see **The Cult of the High King** in sections following). Lesser kings and other landed rulers generally hold their station until they succumb to old age (rare), voluntarily resign or are ousted by a challenger. On Beltaine and Samhain, any who wish to challenge the ruler petition the *comhairle*, the war council, to challenge the old ruler. The comhairle is a group of adult changelings who are chosen by lot to serve. It's quite an honor and a way to really influence things if they so choose. If the comhairle deem that the person is honorable and the challenge comes from one who could genuinely serve as the ruler (i.e., without major physical blemishes, a classic requirement in Celtic mythology; minor battle scars are fine, though), then the challenge is usually accepted. The current king and the challenger fight with weapons of their choice in the best two out of three fights. The victor is then king (or queen) until it's time for a new challenge. Even if the king is not a particularly *good* ruler, no one worries overmuch; in six months, chances are that there will be a new person on the throne anyway. Great queens or kings often rule season after season because no one wishes to challenge their successful rule.

In times of war, the comhairle has the option of accepting no challengers, and this tradition has often been extended to periods of great strife. After all, no one wants a major change of government in the midst of a battle. Over the years, some comhairle have abused this privilege, but fortunately, in modern times, most have served fairly and judiciously. It should be noted that since the names on the comhairle are chosen by random from among all adult changelings, commoners can also serve. However, it should be equally noted that nearly always, the sidhe are victors in the combats for the crown.

Those Who Sing and Enchant

Beneath the warriors are a diverse group of fae, those who are the sorcerers, lorekeepers, bards, poets and musicians among the Celtic changelings. While not the rulers or ranking nobles, their influence is substantial. Lore and music are the meat and drink not only of the Celtic fae but also their near kin, the Fianna werewolves. And though she wins her throne by right of arms, no queen is going to be stupid enough to piss off the powerful sorcerers (or lorekeepers) of her realm. She can never know who might send curses, or be willing to cure them, if necessary; offense given to a bard, incidentally, is seen as terribly dishonorable and a mark of poor hospitality. While listeners may greet a sorcerer's words with suspicion and caution, or find fault with a saucy musician's ditties, no one is ever going to disregard them out of hand.

So, why aren't the sorcerers lording it over everyone, if indeed they can wreak such havoc? First of all, it's simply not tradition, and the Celtic fae prize their history and customs. Second of all, much like the best among bards, poets and performers, the fae enchanters usually have some sort of, well, problem. Some may have physical flaws, while others are quite simply put, bonkers. The concept of being "fae touched," meaning weirdness and erratic behavior, probably got its start among this group of changelings. Perhaps their bouts of emotional trauma or even madness give them heaps of inspiration; fae performers and sorcerers are certainly marvelously gifted as a whole. But in any case, these strange behaviors or eccentricities are seen by the Celtic fae to be something that lessens someone's ability to rule. Of course, like the chicken and the egg, it's hard to say what comes first, the oddness or the desire to be a bard….

Most bards, lorekeepers, sorcerers and performers start training very young. They come from all kiths, but sidhe and sluagh seem to have the best knacks for sorcery, while pwca, boggans, ghille dhu and clurichan often make fine bards and poets.

Those Who Work and Craft

Commoners, those who labor as crafters, artisans and farmers, have their place, and it's an important one, but they're still lower-class citizens. Virtually no sidhe are full-time crafters, though some may dabble in a certain art or hobby on the side. No, the ranks of the lowest strata of Celtic fae society are filled with boggans, some aithech, a few redcaps, nockers in greatest numbers, ghille dhu, piskies, pwca, selkies, clurichan and some sluagh. And most of these changelings engage in work related to their own kiths' interests; ghille dhu are often magnificent gardeners, while selkies work as fisherfolk and piskies wander from odd job to odd job. The commoners are the salt of the earth for the most part, passionate about their crafts and less concerned about the higher orders of society, just as it was in the ancient Celtic times. Commoner kith have, over time, become almost synonymous with this bottom level of changeling society.

Except…the changelings of today *don't live* in the old days. They are part of a modern society that reveres, at least in

As far as implementing the Celtic Cycle, you can say that's the way it's always been, or begin the Celtic way of running things after a major campaign arc, such as a second Accordance War, or perhaps the appearance of True Fae who change all of changeling society before heading back to the Faerie Lands for another thousand years or so.

As a completely different view, you might also decide to make *another* mythos the one central to your game, and instead of the Celtic outlook, everyone follows this other pattern of living. Here are some suggestions for other changeling societies if you want to do things with a different flare:

Norse (which we hope to chronicle eventually)

Arthurian

Victorian

Greek/Roman

Indian

Middle Eastern

African

Chinese/Japanese (see **Land of Eight Million Dreams**)

In our own games, we've decided that in the British Isles and Western Europe, Concordia, and Australia, the Celtic fae dominate. In China and Japan, it's the hsien and their culture. Northern Europe belongs to the Norse fae which we eventually want to write up in the same way we've done **Changeling: The Celtic Cycle**. The Middle East and Africa are more or less unexplored lands in our worlds, although it's known that changelings of some variety or another do live there.

words, equality, liberty and justice for all. The great American dream is that no matter who you are, you can be somebody, in fact, anybody you want to be. All it takes is hard work and perseverance. Some commoners, who are in the minority, are unhappy about what they perceive to be inequality among the changelings. Others among the commoners (and this group actually constitutes a fairly large majority) believe that the way society is ordered is right, the way it should be. The old ways are always going to be good enough, and to go against the old beliefs is to destroy the essence of what changelings are. All this is at back of the tensions between commoners and sidhe, and among the commoners themselves. Storytellers who are using material from **Changeling: The Dreaming** might wish to note that this is a slightly different view of things than in official published material. The Celtic fae, in fact, believe that the Parliament of Dreams is little more than a farce, King David's pathetic effort to give in to the noisy minority who wish politics to take on a more modernized façade.

The majority of commoners rightly recognize that even if they don't have the openly touted social clout, they essentially have a great deal of control in the upper echelons of changeling society. Sidhe nobility will starve without the commoners' grains, and what mounted knight can go to war without a trusted steed, trained and groomed by a commoner? Many commoners are content knowing the truth of things in their hearts; however, others want more visible recognition. Perhaps this is the reason why some commoners have been granted court titles (i.e., non-ruling titles), as an effort to keep the peace.

Kinain

Remember how we said that changelings are only born into family with True Fae blood? Over time, just about everyone in changeling society has lost track of which humans bred with which True Fae. Surnames were a relatively late development in human societies, and few people kept any records of True Fae breeding patterns anyway. So families with True Fae blood are scattered willy nilly; no one knows exactly when and where changelings will be born. But what about those families who do end up with changeling children? Are they special in any way? What about the human siblings of changelings; do they have any special abilities?

Much like Kinfolk are Garou relatives without being werewolves, the kinain are Kithain relatives without being changelings. They cannot use the magic of their fae brothers and sisters, but often the kinain are stalwart companions and integral parts of changeling society. For changelings who marry (or breed with) kinain, there's seems to be a better chance of having changeling children of the union. There's no real way short of magic to tell if someone is kinain, though those who are tend to have some physical similarities to whichever kith they're related to. Many kinain are excellent surrogate parents to changeling children who have no homes, even if they're not related by blood. As the Kinfolk support the Garou, so do the kinain support the Celtic fae, with perhaps less risk to limb if not to life and heart.

Seelie and Unseelie

Seelie and Unseelie, contrary to outsiders' opinions, are not opposites; rather, these two natures are part of a perfect cycle, that of the Celtic faes' lives from season to season each year. Celtic fae understand more than most others that all Kithain eventually must give over to their other natures or else knock the cycle off its path. As such, being Unseelie isn't always given such a bad name or reputation; it's simply part of how things are. (Having said that, though, most Celtic fae know better than to give *all* their trust to someone in the Unseelie part of his cycle).

With all this in mind, more and more Celtic fae rulers are reverting to the old way of managing their affairs with regards to Seelie and Unseelie. Traditionally, a ruler would change her Court to accommodate the season (Unseelie for Samhain to Beltaine, and Seelie for Beltaine to Samhain). In modern times, or if a ruler didn't wish to change her Court and would rather stand aside, only combatants from the differing Court would be allowed by the comhairle to enter the trial by arms to become ruler. Those entering the combat would swear to remain in the "right" Court for the duration of their reign, if they should win.

Because of old compacts (and trials), the two Courts may constantly and subtly struggle against each other. However, their own traditions and laws state that Seelie and Unseelie may not engage in full scale combat just because they're of different Courts. No Seelie ruler is going to charge into an Unseelie's freehold and take it over just because her fellow sidhe is of a different court, in other words. Thus far, this is a geas both sides have held.

As far as the Shadow Court is concerned, we suggest using the hard-to-find-resource **The Shadow Court**. It sets up a fine series of plots and ideas for using a group of Unseelie that, ah, see things a *bit differently* than do most of that Court. The book is well worth looking for on online auctions and at used book sales.

Deeds and Manners

"Though I have heard that manners make the man."

— Jasper in Ursula K. LeGuin's *A Wizard of Earthsea*

In a society with such powerful *and* hot-tempered creatures as the fae, fairly strict attention to manners and proper conduct is important. The Celtic fae take adherence to their traditions on appropriate behavior quite seriously, inflicting plenty of punishment on offenders who disobey and don't make amends.

From Finn to Fiona: Love Among the Celtic Fae

Many Celtic fae consider marriage a fine thing, but among all kith and Courts, it's much more like the Fiona concept of matrimony: married lovers have certain loyalty to each other, but infidelity is both acceptable and even expected. Changelings, particular the sidhe, selkies and ghille dhu, are rather sensuous creatures, and their frolicsome trysts with other fae as well as humans and kinain are often epic. There is no shame on illegitimate children, either, and many of the greatest changeling heroes have not come from traditional marriages. To slight someone because they were born on the wrong side of the blanket is a serious offense of hospitality and honor.

Rape, though, is a different story; it's a cause for vengeance, and it breaks every rule about honor,

From the Writer's Desk, Part 1

After reading this short overview of the kith, we can imagine your next questions might be, "Why these kith? Why not gwragedd Annwn or leprechauns or fir darrig? Why not koblynau instead of (k)nockers? What about making families and subsets of all these kith? These aren't the *only* Celtic kith, are they?"

Whew! Our answer to all that is this: No, this is certainly not a complete, definitive list of Celtic kith. And yes, possibly arranging the kith into certain groups or families isn't a bad idea at all. But, probably like the designers of the original scheme for **Changeling: The Dreaming**, we wanted to do a limited number of kith, not writing about every possible permutation of kith under the Celtic sun. Rather than spend all our hours and publishing space concentrating on the varieties of kith, we wanted to give most of our attention to Celtic culture and conventions; we see the kith very much as secondary to this endeavor. So, we've limited the number of kith and generally stuck to using kith already described in official **Changeling** material. Perhaps in the future, when time allows, we'll add more original kith. In the meantime, we encourage you to add your own variations of Celtic kith and/or categorize certain kiths together with similar powers and backgrounds.

hospitality, and bravery that the Celtic fae hold dear. It's seen as cruel, certainly, but also as cowardly. More than one devastating war in ancient changing history was begun because some foolish fae raped another fae's sister.

The Celtic Escheat: A Code of Honor

The Celtic fae don't have an Escheat per se; what they have instead is a code of honor. It covers most aspects of the traditional Escheat within one of three realms: hospitality, generosity and bravery.

Above all things, honor is most important to the Celtic fae. No one would ever want to be branded cowardly or dishonorable, and to put it bluntly, death would be a better prospect than such shame as dishonor. One's *personal* honor is actually even more important than loyalty, though allegiance to one's liege is an easy second. Still, many a Celtic fae hero has given bonds of fealty a pass when it came to preserving his or her personal honor. The Celtic changelings' code of honor is detailed as follows:

- Hospitality: Never deny anyone, even a foe, shelter when honorably asked. If you do, you'll gain a bad reputation and word of your dishonor will be spread throughout the realm. If you're worried about your stash of goods getting depleted by every fae in the world begging hospitality, remember that being a host does have limits. You have the right to ask for entertainment and stories in return for your hospitality, as well as the reasonable expectation of one day receiving hospitality in return from your visitors.

- Generosity: This rule goes along with hospitality; you should give the best of your table and home to your guests, and never refuse aid to those in need. Those of evil repute *may* be able to use the point of generosity to take a treasure or loved one from an honorable noble. However, the vengeance against the wrongdoer will no doubt be severe, wherever he may turn. And speaking of vengeance, that's a major theme of Celtic tales, too. For a warrior society, a good dose of vengeance was well worth waiting for (the more time to think up terrible curses and punishments on the offenders).

- Bravery: You should always be brave (and noisily so), especially when giving vengeance or defending your honor or your ruler. Big speeches and rousing the blood are part of what's great about being fae, so enjoy it! If you feel the urge to duck and run, remember that it's far better to die a hero's death than show your back . Besides, there'll be great songs sung about you if you die in a glorious battle. Exhibits of bravery are quite common in that the Celtic fae often feel driven to take on impossible causes and battles.

Festivals and the Celtic Year

Celtic changelings love a good celebration, and players should feel free to keep all the festivals in **Changeling: The Dreaming** intact among the Celtic fae. Of course, their most celebrated holidays are those marking the changes of season, when trods are stronger, Wyrd energies wax and the boundaries between the world weaken. (See also the forthcoming **Appendix** which has a complete Celtic calendar for use in your own games. We've found that keeping a calendar of what happens in game time is invaluable!)

Samhain and Yule

Samhain is November 1, and celebrations start on Samhain eve, popularized as Halloween, a big celebration unto itself. As the new year begins this day, the walls between this world and the Faerie Lands become thinner than at any time of the year; spirits can travel more easily between the worlds, making it easier to remember and contact beings on the Other Side. Thus, it's a natural time to think about the dead and departed, honoring one's ancestors as well. Changeling

Curses

Whether used in simple conversation or while casting magic, these Celtic curses are as amusing as they are insulting, and if you do not believe that, well, may the snails devour your corpse and the rains do harm worse!

- May your hens take the disorder, your cows the crippen and your calves the white scour! May yourself go stone-blind so that you will not know your wife from a haystack!
- May the seven terriers of hell sit on the spool of your breast and bark in at your soul-case.
- A red nail on the tongue that said it.
- The treatment of the boiled broken little fish to you.
- The roasting of the salmon to the very end on you.
- Six horse-loads of graveyard clay on top of you.
- May he always be flying and straying naked through the world until death at spear-point takes him.
- You will go and live always in that place where the fishes and sprats live!
- May the devil cut the head off you and make a days work of your neck
- May the devil damn you to the stone of dirges or to the well of ashes seven miles below hell and may the devil break your bones. And all my calamity and harm and misfortune for a year on you.
- No butter be on your milk nor on your ducks a web. May your child not walk and your cow be flayed. And may the flame be bigger and wider which will go through your soul than the Connemara mountains if they were on fire.
- May you be mangled.
- The sea cat and death-strangling to her.
- May you not see the cuckoo nor the corncrake.
- The curse of his weapons upon him.
- The curse of the wretched and the strong on the one who gave rations to him for a mule.
- May the cats eat the women.
- May you be afflicted with the itch and have no nails to scratch with!
- Whoever put me into impotent grief and took my white tom-cat in secret from me, may the mice come in waves as his company and the rats from the kiln give him the pursuit.

sorcerers find it to be the most powerful day of the year for making predictions and casting any divination magic.

Samhain is also the occasion on which the best crafters among the changelings gift the rulers of the earthly realms with all manner of treasures and wares (incoming and outgoing rulers, if applicable, are equally gifted, to be hospitable). It's also a time for bringing in the final bounties of harvest, late crops as well as any slaughtered animals for feasting or drying for winter. As with all major changeling festivals, new bonfires (called *teanlas* on this day) are built for renewal and celebration.

Yule takes place on December 21, the shortest day of the year. Giftgiving has become customary even among changelings, but the biggest event of the day is an enormous feast. Fae cooks spare no expense for this celebration, and included in many of the dishes are interesting magical trinkets or bits of hard to find ingredients for working magic.

Imbolc and Alban Eilir

Traditionally a day of lighting bonfires and many candles, Imbolc (February 1) is the celebration of spring's promise. True, it's still cold and dark, but days are getting longer and the light is increasing bit by bit. Seeds may be quietly stirring under the snow, and changelings consider this day a time of rebirth, cleansing and renewal. Celtic fae like to spend the day lounging around fire and often engage in romantic activities. Red is a favored color for garb and decorations.

Alban Eilir (March 20) is the vernal equinox, when the day is half light and half dark. Seeds are beginning to sprout and warmth of summer is just around the corner. Plums are a favorite food to consume on this day, in and among more romantic activities (not that the Celtic fae really need much of an excuse).

Beltaine and Alban Hefin

Beltaine is May 1 and follows on the heels of Walpurgis Night, April 30, a rather active night for the Unseelie. Tradition holds that the Seelie will take their thrones on Beltaine, so there's often a pretty rowdy celebration on the previous evening. Oatcakes are a favorite Beltaine treat and all fires are extinguished to be relit with Beltaine flames made from the wood of oak, as a sign of victory over darkness. Most fae wear traditional white robes on this day, and the maypole is an enjoyable part of the festivities. Fae dance around a birch pole topped with colorful ribbons. Dancers weave among each other with the ribbons, "braiding" the maypole. Sometimes a male fae is bound to the pole, reminiscent of the ancient sacrifice some high kings used to make to preserve the sanctity of the land.

Alban Hefin is midsummer day, June 21. It is the longest day and shortest night of the year. Plants are growing in the fields and summer has come. Again, fae light bonfires; their children make paper chains and burn them for good luck.

Lughnasad and Alban Efed

The first of August is Lughnasad, the gradual end of the summer and the mark of beginning harvest. Changelings wear brown on this day and eat bread baked from the first dainty grains plucked from the fields. It's a time for somewhat more sober contemplation of the waning of one cycle and the beginning of another. The festival may last anywhere from two days to fifteen.

Alban Efed takes place on September 23 and like Alban Eilie, it is a day of balance, when light and dark are equal. It marks the spiral of the year towards Samhain and is a time for gathering and consuming fruits of the harvest.

Laws

Put any modern notions of modern law out of your minds. The Celts had nothing akin to the Ten Commandments, and there were in fact few crimes that called for capital punishment. It should come as no surprise that the killing of guests partaking of your hospitality was one such offense. Such traditions hold sway over the Celtic fae even today.

Crime and punishment are quite different than in human society. Rather than thinking about cause and effect, try thinking instead about what levels of *recompense* are called for after committing a crime. For killing someone in a fair fight, there's not much need for remuneration, although many would consider it honorable to provide for children orphaned by the death. If one fae murders another, she'll have to pay in goods or services negotiated by the deceased's next of kin, and generally, treacherous killing is seen as utter cowardice anyway. If there are disputes over such matters, they're adjudged by the local changeling ruler, and appeals to higher authorities are always possible. If the offender refuses to settle with the aggrieved party, her only choice is to accept exile. She'll be branded an outcast and likely refused hospitality (which is not dishonorable for the host in this circumstance).

Stealing, on the other hand, isn't a serious crime at all. Changelings "borrow" from each other, and from humans, all the time. It's simply part of their capricious natures. Even if they're caught in the act, most will say that they're simply using the item in question and bring it back safely, in time. Few humans, even kinain, find this attitude acceptable, though another changeling likely won't have a problem with it. Borrowing something important, though, say a knight's sword before a battle, *can* cause some problems….

The single *most* important thing to remember about Celtic fae law is this: once the recompense is accepted by the aggrieved party, that settles matters. Now, if the offended changeling *doesn't* want to accept the compensatory offer and instead wants to start a war over the issue, that's fine, but if he freely *takes* the money or treasure given by the criminal, then everything should

Heroes of Note

If you want more details about the great Celtic heroes and gods, your best bet is to check out some of the sources provided later in this installment. But just to whet your appetite and give you some important names, here are a few of the most notorious Celtic people of note. You can decide for yourself what role these folks played in your own chronicle; some might have been changelings, while others were human or true fae. Our own suggestions, with simplified pronunciation, are given in parentheses.

Bran (Braan; changeling): Twin of Branwen, High King of the Isle of the Mighty (all Britain)

Branwen (Braan-win; changeling): Twin of Bran; married to the King of Hibernia who betrayed her

Cu Chulainn (Kill-hull-ann; changeling): Perhaps the greatest hero of the Kithain. Epic warrior of *Tain bo Cuailgne*, wielder of the magical spear *Gae Bolga*, his deeds are too numerous to list here (read the stories)

Fionn MacCumhail (Fin Mac Cool; kinain/Kinfolk): Another great epic hero of Hibernia; founded of the Fianna war band and related to that tribe of Garou

Maeve (Mayv; True Fae): Ruler of Connacht in Hibernia, it was her greed that began the Cattle Raid of Cooley (Tain bo Cuailgne)

Manannan (Man-ahn-nan; changeling with particularly **strong** fae blood): Brother of Bran and Branwen; once ruled the Fae Lands of Tir Tairngire

Pryderi (Pry-dare-ee; changeling): Son of Rhiannon and Pwyll; ruled Dyfed and was killed by Gwydion

Pwyll (Pool; human): Prince of Dyfed in Cymru; husband of Rhiannon and father of Pryderi

Rhiannon (Ree-ann-on; True Fae): Lovely wife of Pwyll and by him, mother of Pryderi; later married Manannan after her first husband's death be settled. And the Celtic changelings have found that this system works out pretty well most of the time. Those offering recompense usually try to deal fairly (they're on the spot, after all), and those accepting it know that greed is no more honorable than stinginess.

Other Customs

The following paragraphs details some additional Celtic fae customs and "classic bits" you might want to consider using in your chronicle.

The Cult of the High King

In this modern age, we find it appalling to talk about persons with physical and mental exceptionalities not having equal opportunities. But the Celtic humans had no qualms about forbidding anyone who had a physical or mental aberration to become ruler. The great King Nuada lost his throne when he lost his hand, for example. The health and perfection of the king were closely tied to the well being and good health of the people and their land. A sick or damaged king meant the land would wither and the people would suffer. And as the Celtic humans believed, so do the Celtic fae. No one who is physically or mentally impaired (aside from a few battle scars) may compete for the throne. Period. And while the changelings seldom speak of it, there is an old tradition that when the land suffers, the ruler is beholden to sacrifice himself (or herself) at the birch maypole, from whence the Beltaine fires will begin, to renew the bounties of the field. Whether this is still an ongoing practice isn't known.

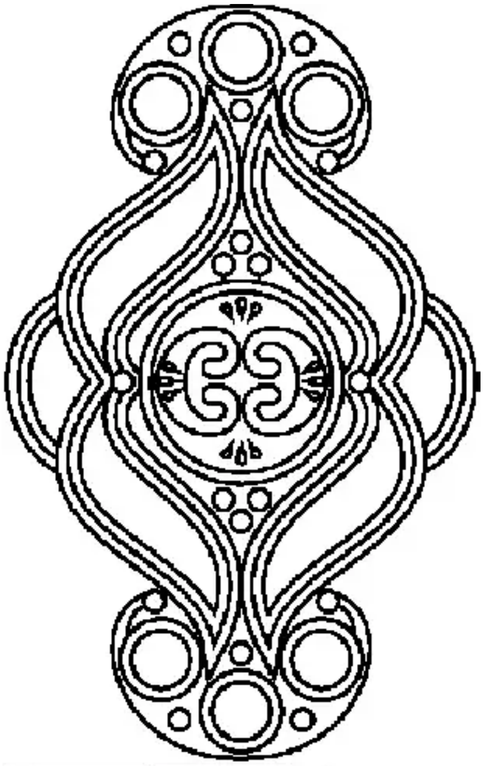
Naming

Names have power, and everything has a true name; changelings tend to know what theirs is from a very young age. Still, when a young changeling gets his other names, it's a major occasion. Most changelings have three names, one they use around humans (such as Fred Smith), one they use in changeling society (ala Lord Fiacha MacFionn) and one private, true name shared only with dearest friends and companions (and then only with people who are *absolutely trusted*). If someone knows a fae's true name, he or she has a certain amount of power over the changeling. For this reason, changelings *never* write down their true names or record them permanently in any other fashion. Anyone catching a particularly stupid fae doing this has a right to challenge him or her to a fight (to teach a lesson) and hang onto the name for future use (which they might not ever use; this is a serious matter indeed).

Fosterage

Nearly all noble fae, regardless of kith, foster their children to other changelings. It's a way to strengthen alliances, to bring new knowledges and skills to a family (two families, really) and to keep alive an old Celtic tradition. Most changeling children begin fosterage shortly before junior high school, around age nine or 10, and return to their homes around age 17 or 18; sidhe often return home at the time of their *fior-righ*. Many times, the foster families are relatives, but a foster parent could also be a parent's old oathmate or traveling companion from youth. The bonds that grow between the fosterling and her new family are as close as blood, and the friendships she forms with other fosterlings in the same family are often just as strong.

The foster family has a number of responsibilities to the fosterling beyond basic food and shelter. They teach the youngster manners, customs and mores. Depending on the kith in question, they should also teach appropriate skills of war, magic, lore, music, gardening or animal husbandry. Kith usually stick together, but it's not unknown among commoners especially for one fae family to host several different kiths of children.



Animals

Animals are omnipresent in Celtic myth, as True Fae in earthly form or even as unusually wise animals dispensing advice. Salmon, birds and stags seem to be particularly popular creatures of Celtic legend. Most of the great heroes had animals as traveling companions, such as Fionn Mac Cumhail's great hounds Bran and Sceolan, who were in fact enchanted humans. A Celtic fae's hall without animals is something rarely seen, and the visitor should seriously ask herself why the host has no hounds or cats lounging near the fire. She might think twice about staying an extra day in a house that has no friendly beasts.

Meat and Drink: The Hero's Portion

By all custom and tradition, at a feast the best portion goes to the bravest and best warrior present; this is the hero's portion. A host or hostess must make sure that this portion goes to the *right* person; else, it can be a matter of great offense. Usually if only one fae noble is present, it's a pretty straightforward matter; in a big feast hall packed with heroes, though, it can be a tricky matter. This whole concept of the

The Tithe to Hell

On dark nights, the bards and lorekeepers spin gruesome tales of a tithe to hell, payment to the underworld by the Unseelie kings and queens so that they might keep their power inviolate. For this purpose, supposedly the best of enchanted humans and sometimes changelings themselves were sacrificed. Does the tithe still take place? That's something Storytellers will have to decide for themselves. The tithe can make a great plot device to get the players thinking. Who gets the tithe? Is it really keeping the Unseelie on their thrones, or is there falsehood in the claim that human lives will buy their power? The tithe is a classic Celtic "bit" heard in stories like Tam Linn, so consider making it a nasty part of your own Celtic chronicle.

Changeling: The Celtic Cycle

The Fae Houses

Just for our records, we pretty much like the changeling houses as they currently stand in official **Changeling: The Dreaming** material. Seeing as how Wayne and I (Deena) wrote two of them (Dougal and Fiona respectively, in **Noblesse Oblige**), we think there's enough Celtic material there for inclusion in a Celtic chronicle. We feel the same about the Unseelie houses too; they also seem to fit pretty well into the whole Celtic ideal without any real changes. At the time of this writing, it appears as though more noble houses will be presented in an upcoming Arthaus book, and though we don't know what those houses will be, we hope they'll also be as interesting and usable as those already published. We will have more comments in later installments of **Changeling: The Celtic Cycle** after the next houses book hits the market.

hero's portion, of course, is a matter of much heated discussion among boggans.

Great food and drink are quite important to the Celtic fae, and quality brewers and vintners are prized members of the laboring class. Likewise, many of the most potent magical items are somehow related to food. These include cauldrons of soup that never seem empty, bottomless baskets of bread and salmon whose flesh imparts knowledge when eaten.

Geasa

Nearly all Celtic fae carry some kind of ban or prohibition on their actions; collectively, this group of restrictions are called *geasa* (*geas* in the singular). This is Celtic legend at its most interesting for the Storyteller and its most irksome for the players. Some geasa are minor, such as never sleeping with bare feet or never drinking from a silver cup. Others are major pains, such as never crossing running water or never sheathing a weapon that has not tasted blood (that can be painful after a lot of shallow cuts on the palm). Cu Chulainn, for example, had a number of bans, several of which were conflicting: he was not allowed to refuse the offer of hospitality, but neither was he allowed to eat the flesh of a dog. When faced with a situation where he was offered dog stew by a host, he was in *big* trouble.

Players should work in concert with their Storyteller to come up with one or more geasa appropriate for their characters. It's perfectly fine *not* to have a geas or two, but it *is* one of the hallmarks of Celtic heroes.

Triats

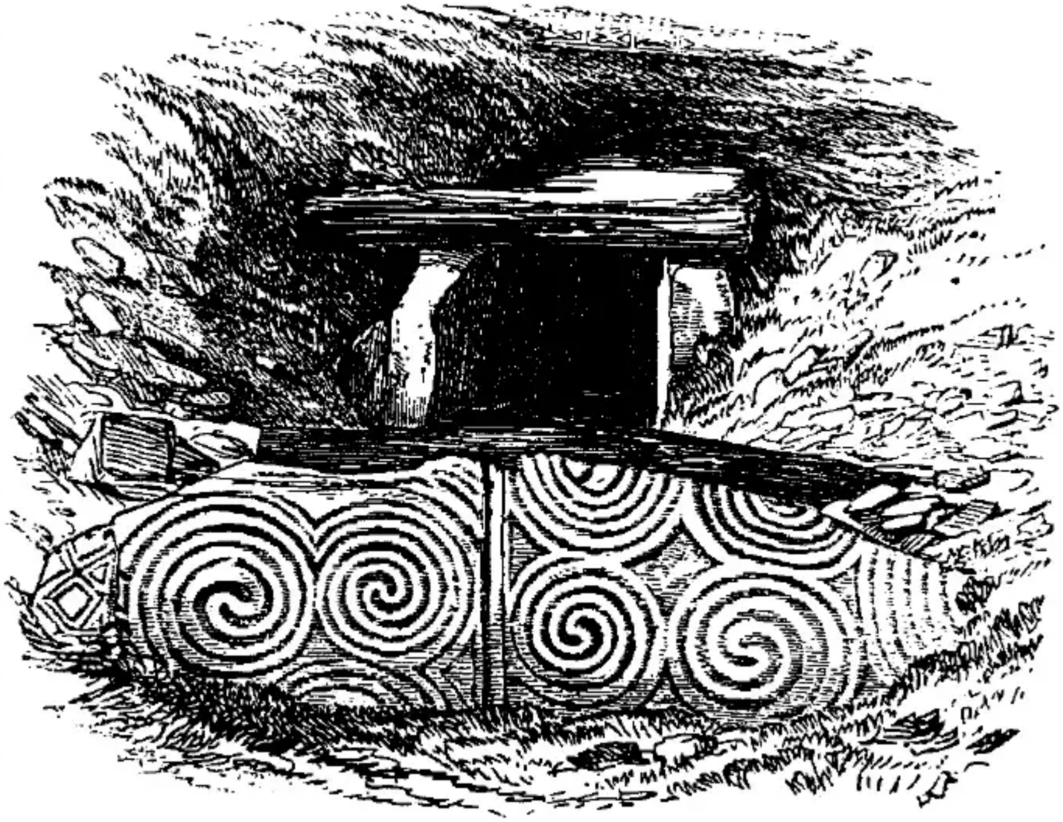
We hope you've noticed that the Celtic fae like to do things in threes: three levels of society, three names, three-part curses and so on. Celts also tended to use threes when referring to bits of wisdom; these useful ditties are called *triats*, and Storytellers should feel free to make them up for clues and atmosphere in their games. Here are some sample triats, just to get you started:

- Three things has the wise fae: honor, courage and companions.
- Three things are the source of inspiration: talent, practice and craft.
- Three things for a singer to do: tell stories, recite poetry and sing the old songs.
- Three things has a worthy noble: a groaning sideboard, a sleeping hound and a joyful voice.

Cattle Raid!

Well, it could be pigs, horses or goats, too. Whatever the favored critter, the Celtic fae *love* to "borrow" each others' animals. Most of the time, this is fun sport; the thieves will usually give back the animals plus a little recompense when caught, knowing that they'll get back whatever money is lost when they in turn are robbed and repaid. However, cattle raiding can turn into a more sinister pastime, as evidenced in the *Tain bo Cuailgne*. More important than the cattle, really, is all the wild tales of glorious escapades the fae share about the cattle raids; such stories help the winter nights pass most enjoyably.

Changeling



The Celtic Cycle

Buck Marchinton

Deena McKinney

Wayne Peacock

Who Are You?

Audience, audience and audience — the three rules of good writing. Well, we wrote this for people who already have a good grasp of **Changeling: the Dreaming** specifically and the World of Darkness (WoD) in general. So there will *not* be a lot of explication in these volumes.

Why? The oldest reason in the world -- time. We are busy people and do not have the time to both explain the original game and introduce new players to our version of it. (Although, most gamers are bright enough to read between the lines anyway!)

Nonetheless, we hope you enjoy our version of Changeling.

If you have not read through the first part of **Changeling: the Celtic Cycle**, you might want to grab Motive 58 and keep it handy, or download Part 1 if you are reading this online.

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* Except Where Noted

Layout by Wayne Peacock

Changeling: The Celtic Cycle

An Introduction

Welcome to the second part of **Changeling: the Celtic Cycle**. This portion contains information on character creation, magic and a nice tale to wet your appetite for the third and final installment of our series.

This section was supposed to be solely my doing, but as usually my gluttonous self bit off far more than I could possibly chew. Buck and Deena came to my rescue. (Sadly, as usual on that account too!)

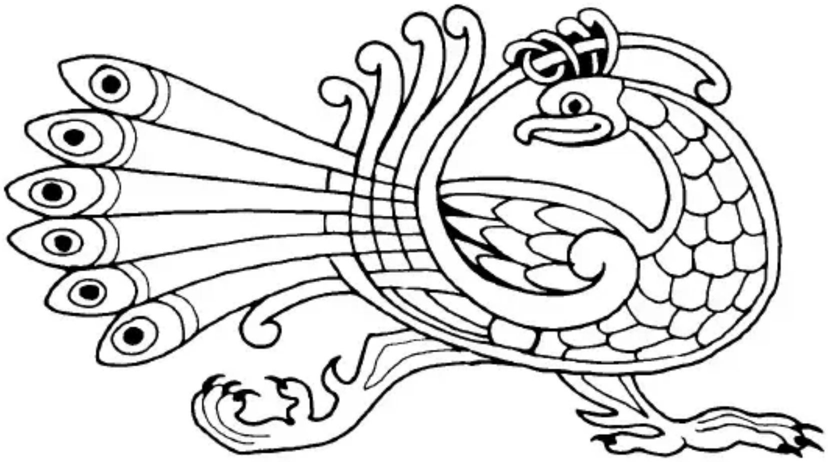
Thank you!

As I mentioned during the last introduction, this is a work in progress. We changed some of the lexicon which follows to reflect that, so it might be good to give it a look. This installment also has a lot of system-stuff, so if you see any glaring holes, please let me know.

* * *

Next issue will include details on running a CtCC game and a lot of odds and ends which did not make it for this issue. Systen-wise this will include a look at the Otherworld and Chimera and include some new Branches of Magic that specifically deal with them.

What are Branches of Magic? Well, they *are* in here...read on!



Short & Sweet

Changelings come from Faerie, not the Dreaming.

They are creatures of Faerie and our world. They belong to both, but are never really at home in either.

There are no forces akin to Banality or Dream.

Their Fae Mien is real.

They do not need bunks and Enchantments to cast their magics.

The fae are tied to their culture's traditions.

Did the Celtic fae create the Celtic culture?

No.

Was every Celtic hero (Mythic or otherwise) a fae?

Hell, no!

Terms Not Appearing in This Game

- Arts
- Bedlam
- Banality
- Bunk
- Dauntain
- Deep Dreaming
- Dream
- Dreaming
- Dreamrealms
- Seeming
  (in reference to age)

Working Lexicon

Antipathy — In effect, Antipathy is "anti-fae." It represents the forces of the universe that oppose the fae. Some loremasters of the changelings believe this force was created by the Formorians to eradicate them. Others seem to think of it like a disease, the fae equivalent of the Black Plague. The most concrete example of this force is cold iron, anathema to changelings. Another example is the Gauntlet itself.

Perhaps because of their affinity for the Otherworld, Antipathy seems to affect the sidhe more than other kith. Although any fae who fail to fulfill the roles defined by Kith, Legacy, Season and Court feel the bite of Antipathy, the antithesis of their fae natures.

Arcadia — (Tir Tairngir, the Land of the Blessed) Arcadia was one of the penumbric kingdoms of the Fae that was separated from Gaia in the times of old. Now it resides in the Faerie – out of reach of most fae.

Balefire — These fires of multicolored flame, kindled in Faerie, give off what Fae refer to as the Wyrding Light. These fires, when kept near Trods or other places where the wall between worlds is weak, need no fuel to burn. Things exposed to the Wyrding Light age more slowly.

Balefires were the symbols of the noble's rank before the Shattering seals of the Danu's favor and their right to rule. Some claim the Accordance War was largely provoked by the sidhe's attempts "to get back their property."

Bans — The limitations that are placed upon changelings. To violate your ban is to go against your true nature, and to invite Antipathy.

Branch — Each of the Fae Gods (such as the Tuatha de Dannan) has a variety of Feats associated with it, called a Branch. The Branch of Llyr, for example, includes Feats affecting the sea and weather.

Bruideve — a fae homestead in Da Derga

Celtic — *Celt* is a catch-all term for the myth, customs and societies of ancient Ireland, the Isle of Man, and the western highlands of Scotland (the Goidelic); Wales and Cornwall (the Insular Brythonic); and Brittany (France – The Continental Brythonic).

The Celtic peoples bred with the Tuatha de Dannan and created the Changelings and Kinain. The Changelings and the Celts influenced each other's culture.

Changelings — (Fae, Kithain) Changelings are beings whose parentage lies with Faerie and Humanity. In the Mythic Age, fae spirits (the chimeric Danu) were profoundly humanized by their contact with the inhabitants of Earth. They acted as humanity's muse – influencing early human cultures.

Eventually they interbred with beings of Gaia (humans and nature spirits). Inanimae formed from the mix of the Danu and nature spirits. Kinain were the offspring of these unions with humanity. Some kinain were born with strong fae souls, these creatures are known as Changelings.

Changelings are only reborn in bloodlines of human families that once interbred with the Danu of old (the Kinain), but there is little order in their genesis. So one family may produce a sidhe in one generation and a boggan two generations later. (In CtCC there are a lot more kinain.) These bloodlines are matrilineal — this is why most of the "families" are lost — i.e. your surname means nothing. (There are no powerful Giovanni-like fae families of kinain.)

Charm — A magical power possessed by a Chimera.

Chimera — (Somhlth, pl. chimerae) Spirits from Faerie. Some are servants of the fae; others are treated as equals or gods. Chimera can range from magical machines made by the knockers to the goddess Dana, mother of the True Fae, and "grandmother" to Changelings.

Lesser Chimera are different in character from most nature spirits for they include bygone beasts (i.e., griffins) and spirits which manifest as material objects (flying books or toys). They are not the spirits of the plants and animals of the "natural" world, but creatures and things touched with the wonder of faerie.

Greater Chimera include the Danu, and maybe even the old, pagan gods themselves.

Comhairle — The comhairle is a group of adult changelings who are chosen by lot to serve as the war council for a fae ruler. They have the right to approve or refuse another's challenge to the ruler. The comhairle can be made up of any kith of any station. Kinain may also serve if they are accepted as a fellow vassal.

Danu — (True Fae) A Celtic term for the first Chimeric spirits to arrive from Faerie. They spawned the Changelings and the Inanimae. Fae of other cultures or Domains, have similar terms, but disagree on exactly who or what the gods were.

Day — the Fae measure their days from sunset to sunset, rather than using the sunrise. Rather than continually refer to this, or risk confusing the issue, please remember than when measuring time, a "day" is really a night.

Domains — A domain is an area under the influence of a certain group of fae. The Celtic Domain covers Britain, Canada, Brittany, Ireland, and much of the United States. These domains have no fixed borders in most cases. They represent areas where the kinain and their cultural descendants now live.

Other Domains include the Nunnehi Domain, the Norse Domain, the Olympian Domain, and the Domain of the Middle Kingdom.

The United States would be a patchwork of Domains if they were drawn on a map. Chicago, like most major cities in the world, would have areas under the control of Nunnehi, Norse, Celtic, Olympian, and the Domain of the Middle Kingdom.

Dying Lands — This is the name that the fae and all other creatures of Faerie blood use for our world. It comes from the fact that this was the first place the Faerie met death and it is from this place that Antipathy, and its embodiment, cold iron, was born. The Dying Lands is the place of mortals, is the place where aging and dying are common and inevitable occurrences, as opposed to the faerie realms where immortality, or at least cyclical continuance, is nearly assured.

Enhancements — An Enhancement is a purely system-oriented term. When a fae *enhances* the base effect of a magic feat, she loses a die from her die pool, thus making the Feat more difficult.

Fae — A changeling.

Faerie — (Undying Lands) A place in the Deep Umbra from which the forefathers of the fae, the Danu, came. Sometimes used to refer to spirits from that realm. This place was the Dreaming, as such.

Faerie Realms — (Fae Realms) The sidhe and the Tuatha De Dannan created many Faerie Realms in the Otherworld. These other realms were called Annwn, Tir fo Thuinn, Mag Mell, Tir Nan Og and Avalon.

A fae realm would be one controlled by a Changeling, while a Faerie Realm would be under control of a chimeric being, usually a Danu. Fae Realms are usually found in or near the Shadowlands, while Faerie Realms are usually in the Deep Umbra.

Feat — a fae "spell." Replaces cantrip.

Freehold — a place controlled by a commoner containing a Balefire. These now resemble Garou Caerns, or could even be holy sites (or hospitals), or faerie glades.

Gauntlet, The — (the Wall) The barrier separating the spirit worlds from the Dying Lands, our own world.

Geas — Inherent weaknesses of Chimera. (pl. gaesa**)**

Glamour — Fae illusory magic practiced on enchanted mortals.

Ire — Ire is measure of a spirit's capacity and propensity to harm others. It corresponds in all ways to Rage, from other World of Darkness games.

Legacies — Legacies are far more important in this game. Legacies represent the faes' true calling, their mission and go a long way to determining how they harvest Wyrd and how they gain Antipathy.

Lost Ones — Changelings that lived through the Interregnum, usually referring to powerful sidhe.

Mien — The "true" form of the Changelings. Changelings must expend Wyrd to assume their true forms.

Mysts — Mortals exposed to the Fae Mien or Feat tend to reintegrate into their world view over time.

Otherworld — (Achren) the fae term for the Umbra. The plural usage, Otherworlds, refers to the multitudes of realities (worlds, realms, etc.) within the Tellurian.

Rath — A "noble" freehold.

Realm — A semi-permanent location created in the Otherworld. In ancient times it was called a sídh. This term later became associated with the masters of realm- making, the sidhe.

Season — One of the Changeling's ties to this world is evidenced in the season of their birth. During this season the fae's power grows and during that season's Antipathy their power wanes.

Shadowlands — (Da Derga) This is spiritual reflection of the Dying Lands, and the first spirit world usually encountered when passing into Achren (the Otherworld) from our own reality. The penumbra.

Slumber — A trance-like state that many spirits fall into in the spirit worlds. It is more like hibernation than sleep.

Sympathy — Sympathies are items, plants, colors and other forms of "mojo" to draw connections to the powers of this world and Faerie. Sympathies are used to make magical Feats more reliable and effective. A particular sympathy may only be used once a day (see *day*, above) by a particular fae.

Trods — Pathways through the Otherworlds.

Underhill — the fae term for the spirit world or Umbra. Such as, "I'm going Underhill."

Wyrd — (Power) Wyrd is the force used to create Magical Feats, Glamours and manifest a fae's true form (Mien). It is actually more closely linked to the Mage idea of Quintessence, than spirtual Gnosis. Wyrd energies abound in the Shadowlands.

Wyrd can also be harvested from events or places that re-enforce the ideals, virtues society, and function of the fae: Some SCA-like events, glades, some pagan rituals, etc. Fae-inspired artworks also produce power.

The term "Wyrd" is also a measurement of a chimera's connection to the ancient powers of Faerie. It is the same as the Power characteristic in other WoD games.

What Changed?

Take a look at these terms:

Bruidheve (new)
Feat (new)
Glamour
Shadowlands
Wyrd

Where are My Seemings?

A quick glance will tell you that we did away with the Chidling/Wilder/Grump seemings*. Why? Well, it fit into the "Childhood is Glamorus" theme that was part of CtD, but we've abandoned that theme. That's why it's not here. We are not saying "Don't play youngsters!" Like other WoD games we assume that most people are going to begin playing youngish *adults*.

A really young fae should start with 50% (round up) fewer dots to distribute at each step and only 8 freebies.

Middle aged fae should be required to take points of Antipathy (due to experience, not merely age) but gain *8* feebie points per point of Antipathy.

Old fae should also be required to take points of Antipathy (due to experience, not age) but gain *10* feebie points per point of Antipathy. They should also lose three dots from Physical Attributes.

* *Seeming* only refers to the human form of a fae in CtCC.

Character Creation

Creating a Celtic Changeling

Upon reading this chapter, players of **Changeling: the Dreaming** will find similar territory with a few specific differences. For more detail, refer to the published rulebook and the supplementary material at the end of this chapter detailing the new aspects of character creation.

Step One: Character Concept

Formulate the basic character concept in one or two sentences. Find some aspect to build on, and go from there.

This bears repeating: the fae are hybrid creatures, not strictly of Faerie nor of the Dying Lands but able to exist in both. They don't throw on their "fae personae" on weekends like a medieval reenactor; they are fae creatures who, when they choose to, merge into mortal society.

Kith

The player chooses a type of changeling to play; this will have a great impact on the character's outlook and how the player runs the character. With a few small changes, the kith options are as published.

Legacies: Court, Season and Class

Legacies are the cornerstones of a character's persona in CtCC. They incorporate some of the ideas behind Court and Legacy form CtD, but are more closely tied to Celtic sensibilities.

Legacies play a huge part in fae magic. Storytellers should reward a player who finds an ingenious way to augment a Magical Feat in a way appropriate to their Legacies. (This reward is called a sympathy, and adds a die to the pool used for Magical Feat rolls.)

Court: Seelie or Unseelie

The primal essence of faerie is mercurial — the unending dance between the Seelie and Unseelie. This essential part of their nature defines what they are at the core. Court legacies set the stage for the deepest motivations of a changeling — his true nature.

Just as the fae are creatures of both the Dying Lands and Faerie, so are all fae creatures of *both* Courts. Breaking a Ban or Geas, often forces a change in a fae's Court. It is not necessarily looked upon as evil; almost all fae spend some period of their life in both courts.

Seelie — The Seelie time is from Beltaine in the Spring to Samhain in winter. Seelie associations: Light, positive, love of one's fellows, romance, forthrightness, duty, youth, trust, shallowness, friendship and action.

Unseelie — The Unseelie portion of the year is from Samhain to the fires of Beltaine. Unseelie associations: Darkness, angst, negativity, lust, dishonesty, depth, selfishness, avarice, intrigue, old age, and contemplation.

Season

Next, the player chooses the character's Season. Season determines how the cyclic forces of the Wyrd wax and wane for your character — fae are tied to the season of their birth in the Dying lands. While Court pays homage to the duality of the Faerie ancestry, Season honors the Dying Lands and their patron, Mother Earth.

A fae's Seasonal Legacy influences her demeanor, the face she shows to the world. During the season that corresponds to their Seasonal Legacy, the face seems more alive. Correspondingly, their Seasonal Antipathy is a time when the fae feels more vulnerable, and less connected to the world.

Spring – Fae born during spring seem to be split almost equally between Seelie and Unseelie in number. Spring changelings are mercurial and lusty. They live in the moment.

Summer – Summer fae are overwhelmingly Seelie. Summer sidhe are natural leaders — energetic and full of fire.

Fall – Autumnal fae are almost equally distributed between the Seelie and Unseelie Courts. They tend to be builders and planners.

Winter – Winter-born changelings are almost always Unseelie. They tend to be cold, aloof and studious.

Class

Unless you plan to play an outcast, whatever concept you choose should fit into one of the three classes of the Celtic Fae: Warrior (soldier, war leader, chieftain, etc), loremaster (bard, sorcerer, sage, etc), or crafter (farmer, hunter, fisher, etc). You needn't confine your character to a strict stereotype – a farmer may use magic, and a bard may be an able spearchucker, but in general the character should be recognizable as belonging to one of the three.

Class is not necessarily determined by birth. Those of ability are allowed into any class. Class is strongly related to the concept of nobility. Warriors are most likely nobles. But in this age nobility, and standing in a House is not conferred entirely upon Warriors; Loremasters and even crafters can and do hold noble office in the Dying Lands.

Class determines which circumstances allow the fae to regain lost Willpower, and influence their experience point cost for improving abilities.

Warrior – Warrior fae are the most powerful group. They are the leaders of Celtic society. In the current age they are not all sword-slinging soldiers, they are also businessmen, and tacticians of all sorts. Sidhe tend to dominate in this class, although Aithech are almost always warriors as well.

Warriors regain Willpower by displaying bravery, great skill in combat, or conquering a greater foe.

Loremaster – Masters of learning are made up of sorcerers, bards, tailspinners and historians. Loremasters are sometimes the powers behind the thrones. Sidhe also tend to dominate as sorcerers and bards, although Sluagh also have many in this class as well

Loremaster regain Willpower when they uncover some hidden truth, or make an especially wise pronouncement that influences the story.

Crafter – Crafters are laborers, artisans and farmers. While seemingly the "lowest" class this varies greatly form person to person. Smiths are just as important as warriors and wise men.

Commoners tend to make up most of the kith in this class, and not without exception . House Dougal is the almost entirely made up of sidhe crafters — proof that crafters may also be noble.

Crafters regain Willpower by creating something new or repairing something broken.

Outcasts — Outcasts are made up of commoners who still resist the sidhe and the return to the old (Celtic) ways. They are shunned by most changelings, at least publicly. It is illegal to teach them Magical Feats or allow them to attend any Festivals. They are not hunted down as a matter of course, but should they cause trouble in a noble's lands no quarter will be given an outcast.

Outcasts can choose to rejoin fae society if they have some sponsor, agree to be Oathbound and complete some service to a powerful noble — excellent fodder for adventures.

Outcasts gain Willpower by thwarting a sidhe plot or undermining their authority.

Step Two: Traits

Choosing Attributes

This step is identical to the one listed in **Changeling: the Dreaming** – one point in each attribute, then divide seven points in the primary Attributes, five in secondary and three in tertiary.

Choosing Abilities

This step is identical to the one listed in **Changeling: the Dreaming** – assign 13, nine and five points in primary, secondary and tertiary Abilities, respectively. Starting characters should assign no more than three dots in a skill (Storyteller can allow exceptions, of course). Secondary Abilities are encouraged (see below).

Warriors gain an extra dot in Melee or Brawl. Likewise, Loremasters gain a dot in Lore (gasp!) and Crafters gain a dot in Crafts. This Ability may have four dots.

Outcasts get four extra dots to put where they will, but no Ability may have more than three dots.

Step Three: Advantages

Backgrounds

Five points may be allocated among Backgrounds. Most published Backgrounds are allowed. Dreamers makes no sense in the new scheme, but Kinain is allowable with some modifications (They still have a touch of fae, but Glamour doesn't enter into the equation). Holdings has been replaced by Demesne. Mysts and Fae Blood are new Backgrounds.

Magic

Allocate three points among Branches of Magic. You may choose to place all in one Branch, giving the character Rank 3 in one Branch, or any other combination. A fae gains a Feat for each Rank.

Outcasts gain no Magical Feats during character creation, including by spending Freebie points. (It's illegal to teach them; Loremasters that do wind up dead.)

It costs 5 freebie points to gain a new Rank in a Branch and you get your first Feat free. Additional Feats in a Rank cost 2.

Step Four: Tempers

Willpower

Characters begin with two Willpower. This can of course be bought up with Freebie Points, one for one.

Wyrd

Characters begin with four Wyrd. This can be raised with Freebie Points, three Freebies per dot.

Step Five: Freebie Points

You get 15 Freebie Points to boost Traits, at the stated costs. (See sidebar, page 6.)

Characters can choose to begin with up to three points of Antipathy. Each point will give them two extra freebie points. Starting at the rightmost circle of the Wyrd chart, mark an "**X**" through the circle for each point of Antipathy. Note: each "**X**" lowers the maximum Wyrd a character can have. (Take a look at the character sheet at the end of this.)

Do it, you know you need the points! (Heh, heh…)

Step Six: Merits and Flaws

Most published Merits and Flaws in **Fool's Luck** and the main rulebook are still applicable; those of individual kithbooks may be used at Storyteller discretion.

There is now a separate class of Merits and Flaws based on the Fae Blood Background. Known as Fae Gifts, these relate directly to the powers of the faerie heritage. A good chunk of Supernatural Merits and Flaws will be in this category; some, such as Echoes, have been broken up and no longer exist in original form. Obviously, those dealing with Banality are right out.

Step Seven: Specialties

The rules for specialties have not changed.

Step Eight: Spark of Life

As always, this is where the creation is transformed from a pile of stats to a living, breathing, *interesting* character. Appearance, history, motivations, quirks – all of these are vital to the character creation process.

While not mandatory, it is likely your character will have an identity in mortal society. Were one or both of her parents mortal? Does she have a job? What is her position in changeling society? How does she feel about mortals?

Freebie Point Costs

Traits	Costs
Ranks in a Branch	5
New Feat	2
Attributes	5
Wyrd	3
Willpower	2
Abilities	2
Background	1

Changeling: The Celtic Cycle

Optional Rules

Languages

We recommend using the new rules of the Language Knowledge, since they better reflect how languages are really picked up. With these rules, each dot doubles the number of languages your character speaks: one dot gives one additional language, two for two dots, four for three, eight for four and sixteen for five.

Secondary Abilities

Secondary abilities are useful for rounding out a character. Having a literature degree or familiarity with registered dog breeds may not help out in a firefight, but can be extremely useful in non-combat investigations. Secondary Abilities cost two points for the first dot and current x 1 for each point thereafter.

On the Kith and their Powers

The Celtic kith are, for all intents and purposes, identical in physical features to their counterparts in other regions of the world. An aithech from Ireland and a troll from Denmark are both big, blue and brawny, for example. It's in matters of birthrights, frailties and certain behaviors that they may differ. The following paragraphs describe some of the chief differences in kith between **Changeling: The Celtic Cycle** and **Changeling: The Dreaming**.

Aithech

Like their troll counterparts, aithech are among the noblest of commoners. They are wise, highly honorable and trustworthy companions. They're the first into battle and the last in a retreat. Aithech are among the few commoners who hold positions at the highest level of Celtic changeling society, the warriors, though as a kith, they aren't overly ambitious.

Birthrights: As in **Changeling: The Dreaming** (Titan's Power and Stubbornness).

Frailties: As in **Changeling: The Dreaming**, except an oathbreaking aithech loses *twice* the amount of Titan's Power (loss of two Bruised Health Levels and two dots of Strength). Honor is a *very* serious thing among the Celts.

Boggans

Perhaps unfairly, boggans are often underestimated in Celtic society. Yet, they're always present making life easier and better for everyone, even if they're unnoticed. And maybe the boggans like it that way, for even the Unseelie ones don't complain (they just take bitter revenge).

Birthrights: As in **Changeling: The Dreaming** (Craftwork, Social Dynamics).

Frailties: As in **Changeling: The Dreaming** (Call of the Needy).

Clurichan

Don't call them leprechauns and don't go pilfering their personal hidey holes! The clurichan are closely related to the piskies, though they're a bit more humorous and capricious. Sometimes other kith underestimate their knowledge and loyalty, which can be a source of stability through thick and thin.

Birthrights: As in **Changeling: The Dreaming** (Twinkling of an Eye, Insight).

Frailties: As in **Changeling: The Dreaming** (Tippling).

Ghille Dhu

Ghille dhu intrinsically reflect the Celtic mindset; they are the physical embodiment of changing seasons and the circle of life. As such, they hold a quite respected place in Celtic society. Since **Changeling: The Celtic Cycle** doesn't have Seemings or a Chrysalis, treat the seasons of the ghille dhu according to their age: Spring, up to age 15; Summer, ages 16 – 35; Autumn, 36 – 60; Winter (new) 61+ and older.

Birthrights: As in **Changeling: The Dreaming** (Spring: Spin the Wheel, Summer: Rose and Oak, Autumn: Wisdom of the Ages). Note that Nature's Bounty gains them temporary Wyrd.

Additionally, winter ghille dhu gain the following Birthright:

Ioreth

by Monical Walker

- **Winter's Tread** — Ghille Dhu who make it to this age *naturally* are rare due to the Kiss of Winter. They automatically gain the Demense Background at level 2, but this Demesne travels with them as long as they are in a "natural setting." Additionally, they can age any plant they touch. Unseelie ghille dhu use this to blight crops with a touch, while the Seelie make new plants burst forth from a seed.

Frailties: Kiss of Winter is a bit different in **Changeling: The Celtic Cycle** since the fae no longer have Seemings or undergo a Chrysalis. Now, each time a ghille dhu botches a Feat of magic, he makes a Willpower roll, difficulty 5. Success or a simple failure indicates nothing happens; a botch, however, means that he ages the appropriate number of years (see above) and moves into his next season. Of course this effect bears on both his mortal and fae selves, and will no doubt require some creative explanations to mortal friends. If the ghille dhu is already in Winter, the botch means his death.

Nockers

Silent and steady, Celtic nockers *are* grumpy, but their attitudes usually manifest in stern grunts or stony silence rather than screams and yells. Many are particularly attuned to the crafts of wherever they happen to live, so nockers in south Wales have some affinity for mining (and miners) while those in certain parts of Ireland may be adept potters or weavers. Nobles and warriors particularly prize the services of nockers who are blacksmiths, and they're usually held in higher esteem than most others of this kith.

Birthrights: Fixit is just as described in **Changeling: The Dreaming**. Forge Chimera is now Forge Treasure. With a successful and extended Intelligence + Craft roll, and knowledge of the particular Branch of magic desired, nockers can create marvelous magical treasures. Generally, the nocker needs three successes to make the item itself, devoid of magic; Storytellers can raise or lower the number needed for particularly complex or simple items. Then, he needs two successes for every Rank in the Branch of magic he is trying to instill in the item plus one success each for the number of times the power can be invoked. For example, if the nocker wants to create a magic pen that writes down basic known facts about any given subject three times (Branch of Math, Rank One, which he himself must know), he'll need three successes to make the pen, two more successes to put the magic into the pen plus three *more* successes for the "charges" the pen has. Then, the nocker can sell this handy item or use it himself. Nockers also have the ability to cast a form of extra potency on a weapon, such as adding an additional number of dice to a pool when a weapon is used (making a sword do Strength + 4, *plus* an additional two dice) per additional success on their extended Intelligence roll, still subject to the "charges" caveat. You can see why magical weapons with apparently infinite "charges" are so valuable; the crafter has had to work many, many months or even years to make the magic last so long. Consider defaulting to "infinite uses" if a nocker works on such a basic +2 damage dice weapon for a year and a day. However, if a nocker creates something using a *very* high rank of power (Rank Four or Five), you'll probably want to set a definite limit on "charges" the weapon or device has — allways a multiple of three. No Storyteller needs a warrior running around with a Sword of Dragon Slaying with infinite charges!

Frailties: As in **Changeling: The Dreaming** (Flaws). The flaws won't impair the function of objects or even their aesthetic qualities, but they are there for anyone who's looking.

Piskies

While this kith originated in Cornwall, they can be found roaming (and pilfering) all over the Celtic domains. They're generally honest, forthright and dependable. Often it's a pisky who nudges a sidhe ruler and reminds him not to forget the commoners when he's making big plans for the realm.

Birthrights: As in **Changeling: The Dreaming** (Nimble, Human Bonds).

Frailties: As in **Changeling; The Dreaming** (Kleptomania).

Pwca

Celtic pwca have peculiar senses of humor. To see one child bully another makes them angry, but they laugh uproariously at adults getting lost in the wilderness. They think people should have a good time, even at the expense of others. Unseelie pwca often carry this whim too far, though. Most Celtic courts have at least one pwca hanging around for good measure.

Birthrights: As in **Changeling: The Dreaming** (Shapechanging, Confidant).

Frailties: As in **Changeling: The Dreaming** (Lies).

Redcaps

Members of this kith are like cauldrons filled to the brim with a seething soup of wretchedness. If any are Seelie, they never make such a claim. Redcaps in Celtic society are bigger, nastier and more cruelly clever than those found anywhere else in the world. They are tolerated grudgingly at best and thrown out of the local castle at worst. If one proves herself serviceable, she may get a slightly warmer welcome. Unseelie nobles often employ redcaps in their armies.

Birthrights: As in **Changeling: The Dreaming** (Dark Appetite, Bully Browbeat). Note that redcaps spend a point of Wyrd rather than Glamour for eating in combat.

Frailties: As in **Changeling: The Dreaming** (Bad Attitude).

Sidhe

When the Celts think of inspiring fae, the sidhe are probably the first who spring to mind. They are exquisitely beautiful, and even the "ugliest" among them is more attractive than any mortal. Sidhe are the "natural" rulers of the fae, and most commoners acquiesce to this fact. Most sidhe are good at it too, and even if they're a bit thoughtless about personal touches with commoners, they will defend their lands and boon companions, even if they're redcaps, to the end.

Birthrights: As in **Changeling: The Dreaming** (Awe and Beauty, Noble Bearing).

Frailties: The Celtic sidhe still fall into fits of depression and heavy mood swings, as in **Changeling: The Dreaming**. However, instead of Banality's Curse, in **Changeling: The Celtic Cycle** they have a new Frailty called Apathy. This

Celtic Pwcas

The animals most often associated with the Celts are:

Boar
Cow
Deer
Horse
Hound
Raven
Salmon
Serpent
Swan

reflects the fact that sidhe are often somewhat removed from the everyday problems and interests of commoners. The sidhe aren't deliberately cruel or neglectful (usually); it's just that their grand wars, lust affairs and secretive sorcery mean far more to them than the workings of everyday life. They simply don't *think* about what it's like to have to work hard for one's bread day in and day out, nor necessarily what impact their whims and desires will have on others (think about Queen Maeve in *The Tain*.). Apathy does not mean the sidhe are bored or disinterested in their own lives, just that they may not pay much attention to the lives of their followers. Obviously, a good sidhe ruler won't ignore the pleas of his subjects to defend borders and the like, but he may need someone to wake him up to the fact that the commoner children at his court might like to hear a story or two before bed. Sidhe take a – 1 penalty in social situations where they are trying to fathom the lives and wants of commoners that are removed from their own needs and desires.

Optional Demesne Rules

So what's the big deal with living the closest thing to a bit 'o Faerie this side of the Gauntlet?

It's a big damn deal that's what. A Demesne, like a balefire, is a mark of prestige, it is taken as a sign that the True Fae find the person worthy. But like most Faerie gifts, it has a bite of its own.

The good news is that the Wall rating of a Demesne, reguardless of size, or location, is 6. (That's the difficulty number for creating Magical Feats and Wyrd effects, by the way.) The demesne also automatically has a Mysts rating equal to its rating. So a three dot demesne has three dots in Mysts.

It gets even better — the lord may also call upon the power of her demesne. Each "dot" in the background can be turned into an automatic successon any roll made in the demesne! For each dot used in the manner, the player should draw a little line under it. When *all* the dots have been used, well, that's when it's time to pay the piper.

And that brings us to the bad news. When the player has used up all the dots, she can no longer call upon the demesne's power until it has had its way with the poor character. The Storteller may remove one dot and reverse the effect of a successful roll, or have each dot capriciously cause a health level of damage to the fae.

The fae cannot use the power of her desmesne until *all* of the points have been paid back in this manner!

Selkies

Selkies are unique among the Celtic kith, for they only assume their seal forms when donning their one-of-a-kind sealskins. They guard these skins very closely and with a Wits + Kenning roll, they can sense the location of their skin and if any harm has come to it (as in **Changeling: The Dreaming**). The skins don't look like much to a casual observer, something like a thin, moth-eaten rabbit fur coat. Should any other kith get the stupid idea of gathering selkie sealskins, they'd face tremendous wrath from the entire kith. And no one wants to piss off kith under Llyr's protection…

Birthrights: As in **Changeling: The Dreaming** (Seal's Beauty, Ocean's Grace).

Frailties: Seal Coat is identical to that described in **Changeling: The Dreaming**, and when one selkie feels that her death is near, she too will pass on her sealskin to a close relative with strong fae blood, However, instead of losing Glamour and gaining Banality for Longing of the Ocean Shore, the selkie becomes physically and emotionally ill each day she remains away from the sights and sounds of the sea. For each day apart from the sea, she loses one Health Level (nonlethal) until reaching the Incapacitated level. Then, she loses lethal Health Levels until death. Thus, the longest a selkie can stay away from the sea is about two weeks. It is a particularly horrible way to die.

Sluagh

Silent and secretive, the sluagh quietly revel in their position in Celtic changeling society. They are best known as keepers of lore and knowledge, and some fear what they might know (or pretend to know). Most sidhe rulers keep a sluagh or two in their confidence at all times.

Birthrights: As in **Changeling: The Dreaming** Squirm, Sharpened Senses).

Frailties: As in **Changeling: The Dreaming** (Curse of Silence).

New Backgrounds

Faerie Blood

Though all changelings are fae, Faerie's touch is more apparent in some than in others. When this happens, changelings say the Faerie Blood runs stronger in those individuals. This Background allows changelings to acquire Fae Gifts (see below). Note that the character must balance the point costs of the Boons and Banes.

O Pertnear mortal. No fae gifts.
• Two points of Boons.
•• Four points of Boons
••• Six points of Boons
•••• Eight points of Boons
••••• As close to the Tuatha de Danaan as is possible for a changeling – ten points of Boons.

Demesne

The presence of a fae affects her surroundings, weaving Wyrding magic into Reality's substance. The place is attuned to the changeling, subtly reflecting the temper of the fae. Such places become strongholds of power for the fae; though the use of supernatural powers is easier for fae (and a few other denizens of the WoD), use of the Wyrd is even more potent to the changeling to whom it belongs. Though "enchanted forests" or faerie greens are the most common, buildings and even city blocks may show the effect. Note that while the fae is attuned to the place, she has no particular control over it. The older a demesne grows, the more it seems to take on a life of its own.

• Minor strangeness manifests occasionally, usually during magic times. Area is a small room, or about a quarter-acre of woodland.
•• A place of retreat with an eerie aura about it. Area is an attic, or about an acre of woodland.
••• There's always something peculiar about the place, whether wonderful or frightening. Area is a house, or about five acres of forest.
•••• The strangeness is palpable to anyone more perceptive than an average rock. Area is a mansion, or about fifty acres of forest.
••••• The heart of this demesne could pass for Arcadia's Gateway; the changeling is truly a king in his realm. Area is a city block, or a square mile of deep woods.

Mysts

The Mysts protect the fae from discovery. Whenever a fae is in his Mien, the Mysts affect all that view him. The effects are not immediate, but gradually the viewer's memories cloud and become confused – eventually they edit their memories, substituting rational occurrences to blot out overtly magical happenings. This confusion also covers any information that could identify the fae in question.

This does not effect mechanical devices or the Enchanted. (After the Enchantment ends, a mortal is effected by the Mysts as normal.) Likewise, Kinain are affected as if the Mysts were one level less – so a fae must have at least two dots to affect a Kinain. Even then, a Kinain will never quite be able to resolve exactly what happened.

All fae have some protection. Even if a PC has no dots in Mysts, memories will cloud and fade within a lunar month. Of course, a lot can happen in a month!

•	Memory fades within a day
••	Memory diminish within 12 hours
•••	Memory wilts in an hour
••••	Memory fades within minutes
•••••	Memory fades away within seconds

New Tempers

Wyrd (0-10)

Wyrd measures the fae's connection to the ancient powers of Faerie. In the most banal terms, it is the amount of magical fuel available to the Changeling.

Other appellations: power, vigor

Points of Wyrd are temporality spent to cast Glamours, Enchanting Mortals and assuming a Kith's Mien. These points return naturally, over time, or by exposure to mystic places. Permanent points are gained by legendary encounters with fae forces and through roleplay (acting as a muse for human artistic endeavors, etc.).

Players automatically loose permanent point of Wyrd at their season's antipathy, but regain it at their seasons' festival. So, a fae with a winter Legacy looses a point of Wyrd at Beltaine and gains a point on Samhain.

Seasonal Antipathies (and Festivals)
Spring (Imbolc) – Fall (Lughnasadh)
Summer (Beltaine) – Winter (Samhain)
Fall (Lughnasadh) – Spring (Imbolc)
Winter (Samhain) – Summer (Beltaine)

Antipathy (0-10)

Antipathy "eats" Wyrd and the potential for Wyrd. Antipathy is gained whenever a Changeling commits one of her Bans. Whenever a player takes a level of damage from a cold Iron Weapon they gain Antipathy. (OUCH!)

Players mark Antipathy by placing an "**X**" over the dots for Wyrd, starting on the right and moving left. Dots marked with an "**X**" cannot be used for Wyrd, and any Wyrd points marked over are destroyed.

Antipathy can be bled off by fae during Festivals. Fae do this in two ways. *Catharsis* bleeds off points when a fae gives herself over to the opposite court for the festival. Seelie become Unseelie, etc. *Penance* allows the fae to fulfill some form of punishment or quest to right the wrong caused by violating his/her ban.

New Flaw

Blabbermouth (1-4 point Flaw)

Some folks can't keep their mouths shut to save their lives – literally. They give away information which invariably comes back to haunt them. It may be as simple as plans ("You think you know so much! What you didn't know is. . ."), or far more damaging, as in the case of voicing a death geasa ("It's lucky the warrior didn't come at you with an *ash* spear, huh, Madog?") or a name of power ("Rumplestiltskin is my name!"). Exposing one's own vulnerabilities this way is bad enough, but gaining a reputation for giving away others' secrets will guarantee a lonely and unpleasant life. Villainous types often have this flaw. The fae has to make a Will roll to resist gloating when the opportunity presents itself (Target 6, higher if those listening appear to be incapable of using the information – prisoners or "disinterested" parties). For one point, the fae may gloat to enemies about their cunning. At two points, inconvenient personal information comes up in general conversation (geasa, your latest affair with the chieftain's daughter). Three points could get you killed rather easily (true name, your death geas). Being free with other people's secrets is worth another point.

Fae Gifts

The strength of the old blood varies capriciously between fae. Some are born with closer ties to the mythic past than others; this can be both blessing and curse.

Fae Gifts are a set of Merits (Boons) and Flaws (Banes) directly relating to the strength of Fae nature within a changeling (as shown by the Faerie Blood Background). Fae Gifts don't count towards regular Merits and Flaw point costs. However, the point cost of Faerie Boons should be balanced with an equal cost in Faerie Banes. If, for example, a changeling has three points worth of Boons, he must compensate with three points worth of Banes (these points can be totaled from multiple Boons or Banes). No one said being a Faerie is always a good thing.

Players are encouraged to pick complimentary Boons and Banes – for example, Faerie Eyes (Bane) and Faerie Sight (Boon) or Bard's Tongue (Bane) and Second Sight (Boon).

A character *must* have the Faerie Blood Background to use Boons and Banes.

Boons

Good Geasa (1-6 point Boon)

Seers have seen destiny's stamp on the newborn. A sage may bless (or curse) the changeling with knowledge of what will kill her. This doesn't mean the fae can't be beaten to within an inch of her life, merely that the deathstroke will only happen in a particular circumstance. The Storyteller should look carefully at the Good Geasa a player wants; he is the final arbiter of what is allowable and what it's worth. Some examples: "Can only be killed by a bullet" would cost 1 point. "Can only be killed by drowning," might be worth two. "Can only be killed by a woman wearing red" would be worth three, and so on. "Can only be killed while standing with one foot in a bathtub and one foot on a goat" might be worth six points if the Storyteller allowed it at all.

Branch Affinity (5 point Boon)

You are naturally more adept with one Branch of magic than other changelings. The Branch must be selected at character creation. Raising this Branch requires three-quarters the normal cost. Naturally, this Boon may only be bought once.

Hour of Birth (2 point Boon)

The faerie's power heightens at the time corresponding with her birth. During that hour, she gains +1 die on all magical workings.

More on Good Geasa

Good Geasa (or Death Geasa) are useful to have, but a good Storyteller will use it to creative effect. The character may not think off the different possible interpretations of her geas – does "Will be killed by a door" mean that a door will fall on her, or that someone else will lop off her head in the vicinity of a door?

Also, a good Storyteller will make the character nervous with false alarms. For instance, if MacBrie knows he will be killed by a naked man with a spear in a thunderstorm, be sure to note the occasional bad weather during a session, or let him see a streaker toting a pole. . .

Finally, remember that this *will* be the death of the character, maybe not during the campaign, but at some point. The doom can't be avoided, as Oedipus' father Laius can tell you (if you can find his shade).

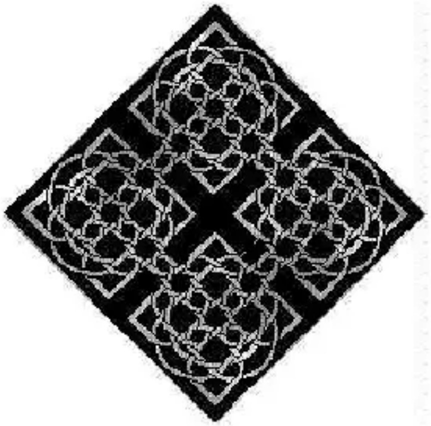
Second Sight

"Oh boy, now I can see the future!" cries the character. Don't be too cocky. While the Sight *can* be a great help, many who have it end up wishing they didn't. The visions are often too vague to mean anything to the character until after the event happens. Visions are almost never wrong, but they may be reinterpreted – for example, a vision of your sweetheart in tears doesn't tell whether the tears are of joy or sorrow. In the case of grim visions (a friend's death, the character's house burning down), actions taken to prevent the occurrence usually end up precipitating the unwelcome event. This is especially true when the character tries to force a vision. People with a very active Sight can be a grim, unhappy lot.

Examples of Second Sight

Conobhar's eyes were downcast as the battered war party limped into the fort. Belnar stopped before him. "Con, my friend –" he began.

"Conan's dead." Seeing the surprise in Belnar's face, Conobhar continued.. "When you topped the hill, there were ten of you, and I saw my brother leading you, his helm as bright as when you rode away this morning, his horse as fresh and fine-maned as if she were newly-groomed. But as you crossed the field, he remained on the hill, and when I looked again he was gone."



Diel Aspect (1-4 point Boon)

The Fae is attuned to a time of the day; his power is stronger during this time, but his power is correspondingly weaker at the opposed period. For 1 point, a fae can be midnight aspected, gaining a die to Glamour rolls for an hour centering on 12:00 a.m., while losing a die for the same period around 12:00 p.m. For 2 points, dawn/dusk or midday/midnight aspected). Four points, day or night aspected.

Faerie Eternity (3 point Boon)

In their fae form, changelings don't age, but to take on the form of mortality is to taste Time's pull. The changeling with this Boon never ages, regardless of form. Immortal changelings attract attention if they stay among mortals for more than a decade or so; those so gifted tend to be wanderers.

Faerie Sight(1-3 point Boon)

The changeling has unnaturally acute vision. For 1 point, the changeling can see in dim light as well as most see in broad daylight. For 2 points, the fae sees much more "quickly" (she can see bullets flying or vampires with Celerity; unfortunately, films appear to be rapid slide shows). For 3 points, the fae can see to the horizon with unnatural clarity (negates distance modifiers to vision Perception rolls, although such factors as weather and concealment still apply). Each effect must be bought separately.

Trod Affinity (4 point Boon)

You are especially attuned to the Otherworld. You are at -1 difficulty to pass into the Otherworld, and -2 to all difficulties dealing with locating or traveling on trods.

Second Sight (2-5 point Boon)

This Boon allows clairvoyance and limited precognition, ranging from an intuitive nudge to a view to a scene from the future. For two points, you may know who's calling before you pick up the phone, or feel a visitor is coming. Flashes of insight and sudden visions of the future and other places are hallmarks of the Sight at higher levels. For five points, detailed visions are detailed and lengthy. Distance in space and time varies depending on point cost as well, but this is fluid – assuming two points may give hints of what it to come in an hour or a day, while for five points you may sense your nemesis in China a decade hence. Visions may be of real events, but may also be metaphorical. The Sight is unpredictable and comes unbidden, in dream or waking, as a "gut feeling" or blinding flash of insight. You can occasionally try to force a vision by attempting to enter some meditative state and rolling Intelligence + Enigmas (target 9), but forcing the Sight can have serious consequences (see sidebar).

The Storyteller should use this for more good than ill, but players should by no means rely on the Sight to as a sure-fire early warning system.

Seldom Sleeps (2 point Boon)

While rest is still required after exertion, sleep is seldom necessary. One hour a night is fine, and even an hour every three days won't make the changeling more than a little red-eyed.

Unsleeping (5 point Boon)

While rest is still required after exertion, the fae cannot sleep. This can be a problem if sleep is desired (as an escape from boredom or pain), but the changeling is often very good at daydreaming. Of course, the changeling can still be knocked unconscious.

Banes

Geas (1-5 point Bane)

A geas is a mystical prohibition or imperative designed to make life difficult. A central tenet of Celtic life, a geas is a mark of distinction, a sign of destiny. In the old legends, geasa are very common among people of note, from heroes to kings to druids, and the greatest had multiple geasa. Despite their best efforts, the heroes often ended up breaking a geas, a circumstance which always spelled disaster – not necessarily immediately, but soon.

A minor geas (easily-avoided circumstances) such as "Never drink wine sitting at a table" is worth one point. A two point geas might be "Must not eat when others are present" or "Always speak to strangers." "Never back down from a fight" might be worth three points, while "Attack every stranger upon meeting" would be worth four. If breaking the geas is forgivable – the character merely loses possessions or all magic until a major quest or sacrifice – no extra points are awarded. If the geas cannot be repaired – death or worse is the inevitable consequence – it is worth an extra point (lucky you). You may take up to three geasa (up to Gift point limits).

The Bard's Tongue (1 point Bane)

Truth can be an uncomfortable thing. Words with the power of prophesy regularly pass your lips with neither your prior knowledge nor consent. The evil intent of your host, the awkward affair of the king's champion, or the fact that a dark fate lies close at hand for the company. Once per story, you will speak an unfortunate truth about the current situation. Avoiding speaking the prophesy requires that you expend a Willpower point and take a Health Level from the strain of resisting.

This Bane may mimic Second Sight in some respects; if the character has the Second Sight Boon, the prophesies can get very interesting indeed.

Capriciousness (3point Bane)

This fae is completely unpredictable, as quick to help as to harm, to laugh as to weep. Others do not know how to react to the fae, causing some grievous misunderstandings. In a stressful or emotional situation, roll a die; an odd number indicates emotions must become completely different.

Faerie Eyes (1-3 point Bane)

The faerie's eyes don't look quite human. For one point, they seem brilliantly colored, or possibly an unusual color (emerald green or indigo), but could be explained by colored contact lenses. For two points, they look inhuman, although explainable with special-effects cosmetics (slit pupils, glitter in dim light). For three points, no amount explaining will work (pupiless, swirling colors, glowing).

Otherworldly Aspect (2 point Bane)

There is something strange, eerie or downright startling about you. Perhaps your hair is snow white and you otherwise appear as a teenager; perhaps you make Kate Moss look pudgy. This aspect may attract or repel, but people will take notice of you. This can be taken in conjunction with Faerie Eyes.

Season's Touch (1-4 point Bane)

It isn't difficult to guess the court of fae who has this flaw, for something about their season has marked them. For 1 point, others notice a chill in the air around a Winter Unseelie; for 4 points, the hiss of driven snow is in her voice, and frost fills her footprints. A Spring faerie may have birdsong around him, warm breezes run through the hair of the Summer sidhe, and even on pavement the rustle of dried leaves underfoot heralds the approach of the Autumn-born. Such effects are apparent in fae mien, but less noticeable in mortal form (treat as 2 levels less while in mortal form).

Dominion (1-5 point Bane)

The Christian church was largely responsible for turning the people against the fae folk. The church became a potent force against faerie powers, and in those with this Bane the power is still evident. Note: Effects at each level include all previous levels.

1pt:A Willpower (7) roll is required to remain on consecrated ground.

2pt: Lose 1 die from all dice pools while on consecrated ground. A Willpower (8) roll is required to remain on consecrated ground.

3pt:You are unable to use your glamours on a person who wears a cross, carries a Bible, or has been recently blessed. Christian symbols repel you as if they were endowed with True Faith; all True Faith affects you as if they were one level higher.

4pt: A prayer or Bible reading will drive you away. Will (9), three successes required to not flee. May not move closer regardless.

5pts: Pealing church bells inflict damage (1d6/peal, or / second for multiple bells, soak with Stamina only), and the shadow of a steeple can pin the fae to the spot.

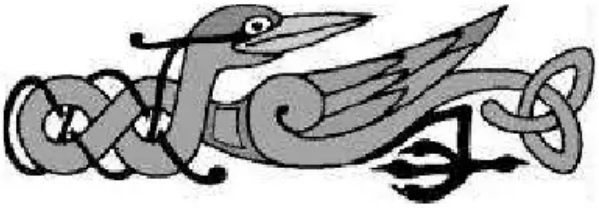
Steel Sensitivity (5 point Bane)

Any ferric material, including kitchen knives and house nails, makes you uncomfortable, negates your glamours and causes extra damage. Merely sitting in a house can be a trial, since nails, rebar, and fixtures are all ferric. Steel weapons harm like iron ones, and are apt to be much keener.

Yearning (1-3 point Bane)

This world is not your world, and home calls you always. The urge to return can be ignored for a time, but never fully goes away. For one point, you feel a subtle but constant tug towards the Fae Realms; when presented with a clear opportunity to go "underhill", you must make a Will (4) to not give in. For two points, you must pass a Will (6) test each day not to search for a way to the Other world; the difficulty increases by one each day. Should you find a gate to the Otherworld, you will go in regardless of circumstance if you fail a Will (7) roll. If a week passes without being in the Otherworld, lose one die from all rolls. If you take this Bane at three points – lucky you! In addition to all the nastiness at level 2, you have something else to worry about. If you are prevented from reaching the Otherworld, you must succeed a Will (4) roll to avoid madness (of an appropriate nature, whether berserk frenzy or ST-specified Derangement). This difficulty increases each week. If locked up for a few months, you *will* lose your mind.

Oh, one more thing. All of the above difficulties are increased by +1 while in fae form.



* * *

Elspeth was spending her cold rainy afternoon the best way she could imagine – curled in front of the fire with a good book. On days like this, time lost all meaning, and night would be upon her before she stirred.

Suddenly, her reverie was disturbed by the rumble of a motorcycle pulling into her drive. That could only mean one thing – John was back in town. She went into the kitchen and looked out the window.

There was no one there, and the only sound was the steady dripping of drizzle. Her surprise lasted only a moment, for such things happened to her frequently. She busied herself in the kitchen so that when her friend really arrived he would have hot tea to drink.

* * *

Iain laughed as his friends followed him down the trod. None were as fleet as he, so he stopped and allowed them to catch their breath. "To make it interesting, I'll take a handicap. All of you follow the trod home; I'll run around Brendon's Hill, and the first to Father's hold wins the –"

Behind him, young Lyta gasped, reaching out to steady herself. "No," she muttered in a deep voice that didn't quite seem hers, "on that path lies death with many iron teeth." The lady shook her head, then straightened to see shock and consternation in the faces of her companions. "It's okay, I'm fine. But we must tell our lord the exile has returned, and a swarm of redcaps follow him now."

The Wisdom of Trees

The fae hold trees sacred above all other living beings of this world because trees are work of the True Fae. They are the True Faes' birthday gift to this world from Faerie.

In the heart of Faerie resides a magic grove, *the* magic grove actually. And at the center of the grove is The Tree, a tree of immense size and age. The nuts and fruit of it fed the first creatures in Faerie and its branches were their playground in the early mists of creation.

As the Tellurian coalesced and the First grew older, they began to wonder about creation beyond Faerie. The blue globe of Gaia entranced them, and Luna and her servants told them of it beauty. At night, they saw the bold humans dancing about their fires and heard their laughter. Finally, Danu, the wisest of them, decided to explore. From The Tree's young they made Otherworld ships. From the corded spider web that lay in its branches they wove sails. Lastly, each broke off a branch from the great tree, to remember their time in its branches. A bit of the tree's wisdom remained in these branches.

The True Fae bore these branches to Gaia and planted them there. From these scions grew the oak, the willow, the ash, and others.

Fae Magic

The fae have a complex relationship with their magic. Simply put, to use magic they must be able to call to the powers of this world *and* of Faerie. It is little surprise that in this static age with the Gauntlet so strong, their magic is much less effective than it once was.

But the fae of old and even the changelings of today are much more than mere practitioners of the occult, hedge wizards or even the druids of old.

They *are* magic.

While their magic is not as bountiful as in the Mythic Age, when they set their minds to it the fae can wield magics that give the most potent supernaturals of this age reason to tread lightly in the demesne of a fell changeling lord.

This discussion of fae magic has three parts. First we discuss the nature of the Wyrd and Antipathy. These forces govern much of a fae's life in the dying lands.

Next, we look at the strange gifts of the Wyrd. The Wyrd allows fae to assume their true form, and allows them to enchant creatures and items. Enchantment allows them to weave fairy illusions, called Glamours. The Wyrd also gives the fae great power in battle, which they call this the Dragon's Ire. Lastly, but most importantly, the Wyrd protects the fae from the perceptions of mankind. This power is called the Wyrding Mysts, or simply the Mysts.

The third aspect of their power comes from the fae ancestors of old. These are the Feats of Magic, organized into Branches. These magical arts are individually more powerful than the gifts of the Wyrd. With them the fae can exert their considerable power upon the world. These are not mere illusions, but mighty spells and superhuman deeds like those of the fae heroes and villains of the mythic age.

The Otherworld, Chimera and the fae's power over them will be detailed in a following installment of **Changeling: the Celtic Cycle.**

The Tempers: Wyrd and Antipathy

Wyrd

Wyrd is the lifeblood of the fae and as such is a product of interaction of the Dying Lands and Faerie. Wyrd energies pool in the Shadowlands where the wall is weak and spring forth in this land in faerie glades or wherever the old ways are practiced.

Other than in this section, any loss of Wyrd is assumed to be *temporary* Wyrd unless the text says the permanent Wyrd needs be expended. On the character sheet, the expenditure of temporary Wyrd is noted by placing an "x" in the boxes under the circles used for permanent Wyrd.

Gaining Permanent Wyrd

Fae gain a point of permanent Wyrd for accomplishing great Feat s that bolster the ideals and holdings of the Celtic fae in the Dying Lands. These rewards are given out after the climax of a great adventure, such as the conclusion of a major story arc in your chronicle.

Changelings who enter into Oaths (C:tD, p. 211) gain a point of permanent Wyrd. Oaths are taken less frequently in CtCC than in the older game. Why? Well, all Celtic fae tend to live and die by their word, so an oath is seldom necessary. A requirement of an Oath may even be looked upon as insulting: "My word should be good enough!"

Fae gain a point of Permanent Wyrd on the High Holiday associated with their Seasonal Nature. (See character creation.)

Permanent Wyrd is noted by filling in a circle on the character sheet. Start with the leftmost circle and move to your right. A dot of Wyrd cannot mark over Antipathy.

Losing Permanent Wyrd

All fae lose a point of permanent Wyrd on the High Holiday associated with their Seasonal Antithesis (Summer is the antithesis of Winter, etc.). A fae with a Permanent Wyrd of 1 does not lose a permanent point on their antithesis, instead she gains a point of Antipathy. If this brings the fae to zero, the fae falls into a coma and will soon die without extreme measures — along the lines of a return to Faerie, for example.

Losing Temporary Wyrd

The most common way for a fae to lose Wyrd is for one to sacrifice wyrd energies (temporary wyrd) to boost Magical Feats or Glamours. Fae can also spend a point of Wyrd to automatically change into their Fae Mien. These Wyrd costs are detailed later in this chapter.

Enchanted beings and objects lose one Wyrd per day.

Changelings struck with cold iron also lose a number of temporary Wyrd equal to the number of health levels suffered.

Fae who lose all their Temporary Wyrd must a make a Willpower roll, Difficulty 6, or assume their Human Seeming.

Gaining Temporary Wyrd

A changeling cannot gain more temporary Wyrd than her dots in permanent Wyrd.

Most fae regain a point of temporary Wyrd per day. This is dependant upon the Gauntlet rating of the area (8 - Gauntlet Rating = points per day). So, a fae walking on a Trod could gain 5 points of Temp. Wyrd a day. On High Holidays, the fae gains these points per *hour*. (As you can see, screwing with the fae on a High Holiday is pretty darn stupid.)

Watching a festival or artistic performance which is Celtic in nature can gain the fae 1-2 points of Wyrd. Participating or sponsoring such, gains the fae 1-3 points per day. (One or the other, *thank you*, not both!)

Fulfilling their Seasonal Natures or really doing a good job portraying their court may net the fae a point during a night's adventuring.

Antipathy

Antipathy eats Wyrd and the potential for Wyrd. In the Dying Lands it represents the closure of the fae's being to both the powers of Faerie and their Celtic heritage of the Dying Lands.

On the character sheet, this is noted by placing an "**X**" over a circle on the Wyrd chart. Start marking on the rightmost circle. If an "**X**" marks over an already filled in dot of Wyrd, the Wyrd point is lost. The "**X**" remains, however. Ouch.

Gaining Antipathy

Breaking an Oath, Ban or Geasa immediately gains one "**X**" of Antipathy. Acting against your Legacies, Seasonal Natures or Court can also gain "**X**'s" of Antipathy.

In the most severe of cases, acting against the Celtic "way of things" also can gain the unfortunate fae an "**X.**" This should be something like running away at the *start* of a battle in front of your liege lord — i.e. fairly black and white breach of the code of honor (see last issue).

Losing Antipathy

A Character can lose a point of Antipathy anytime by sacrificing *three* points of Permanent Wyrd. Accepting new Geas may also rid a changeling of some Antipathy — this is left to the Storyteller.

Storytellers may opt to let a fae "trade in" a gain in permanent Wyrd to erase an "**X**" of Antipathy. The "**X**" is not replaced by a filled in circle! The player merely erases the "**X**" in this case.

Powers of the Wyrd

While the Feats of the fae are the most impressive form of magic, the most common use of magic derives from their ability to tap into their ancient source of power, the Wyrd. This power allows them to assume the Mien of the faerie of old, or hide in the guise of humanity, which they call their *seeming*. It also allows them to perform small tricks on humanity, called Glamours, and make mortals more vulnerable to fae magics by enchanting them.

Mien and Seeming

The fae folk can assume the guise of their faerie ancestors to summon the full might and majesty of the fae, or cloak themselves in the form of their Kinain forefathers. Each identity has its own advantages and disadvantages.

Fae Mien

The Fae Mien is the true form of a changeling. After the Shattering this form only became available by concentrating for a moment on their fae natures (Kenning + Perception, difficulty equal to the Gauntlet Rating of the area), or whenever the fae spends a point Wyrd to call her Mien. A fae can stay in this shape for one day, once called, but a fae may always re-assume her mortal seeming (below) without spending Wyrd – just by wishing it.

The Mien is *real.* Satyrs grow horns and cloven hooves; Trolls rocket upward, etc. This transformation is instantaneous. When in this form, fae depend on the powers of the Mysts and discretion to keep from being discovered.

The Fae Mien has these advantages:

- Use of Glamour without negatives (see below)
- Use of their Kith's Birthrights
- Ability to call the Dragon's Ire
- The power to Enchant a mortal and create Glamours
- The Mysts will conceal their passing, in time (see the Mysts Background)

The Fae Mien has these disadvantages:

- Vulnerability to cold iron: a fae loses a point of Wyrd for each Health Level of damage from cold iron and cold iron causes Aggravated wounds
- Discovery: Even though the powers of the Mysts will conceal their presence over time, in the "now" fae are fully visible for what they are (monsters, to many)

The Human Seeming

The Human, or Mortal Seeming is a changeling's day-to-day human face. Though entirely human, the changeling's Kith usually shows though in subtle ways: Trolls are stocky, Boggans run on the pudgy side, Sidhe are attractive, etc. Before the Shattering the Human Seeming was not the faes' default face. The changelings used their Seeming to spy on humans, or just live and interact with them freely. Since the Shattering it has become their default form.

The Mortal Seeming has these advantages:

- +1 to difficulty of others to discern the changeling's fae nature (*Minimum* difficulty of 7)
- Cold iron does not cause Aggravated wounds, nor does the fae lose Wyrd when damaged by it in this form.

The Mortal Seeming has these disadvantages:

- Aversion to cold iron: fae do not loose Wyrd from cold iron wounds when in their Human Seeming, but they do not like to be near it. Roll Willpower, difficulty 8, to act normal in its presence.
- -2 from the Wyrd dice pool when using a Magical Feat
- *May* not have the use of their Kith's Birthright. Most do not function all the time — see individual descriptions in CtD.
- No Dragon's Ire
- No Enchanting
- No Glamours

Dragon's Ire

The mechanics of a successful Dragon's Ire roll remain the same. As with all changeling magic, the base difficulty roll is equal to the Wall Rating. (As with CtD, this difficulty number is modified by the situation — see page 244) In **Changeling: the Celtic Cycle**, the dice pool is equal to the permanent Wyrd of the changeling.

Enchanting

By imbuing a mortal with Wyrd, the mortal becomes vulnerable to fae Glamours (and slightly more vulnerable to Feats of Magic as well). To enchant a mortal, a fae must imbue food, drink or even a scent with a point of Wyrd. (Mark off a point on the character sheet.) This enchanted cocktail must be consumed by the mortal.

A changeling may choose to imbue more than one point. Mortals, and even enchanted items, lose a point of Wyrd per day. When the Wyrd runs out, they are no longer Enchanted. (Kinain loose a point of Wyrd a month, not per day.)

If the person is unaware of the danger of enchantment, then there is no resistance roll for the enchantment. Once they have imbibed the Wyrd "mickey," the being is enchanted. Items, of course, cannot resist this. (This is the way that most Kinain gain Wyrd, since they have no Permanent Wyrd.)

If the mortal suspects the enchantment, she may make a

Once planted in the soil of Gaia, trees became their link to this world and its primal elements. The tree roots in earth, and reaches into the air; it sups on water and yet gives fire. Its branches record the passage of the seasons — bright flowered in spring, green in summer, gold in fall and bare in winter's winds. Trees became their storehouses of knowledge and the chief material used for both tool and shelter.

The Celts, the people of the Dying lands whose laughter first attracted the Faeries, took the names for these trees as the organizing principal for Ogham, their cryptic language, some even believe they were the foundation for their magic as well.

What is more, for the changelings the trees are like them, creatures of both worlds. The descendants of the fairy trees still aid the fae in casting magic — connecting this world to the Otherworld and Faerie.

Difficulty Numbers for Fae Magic

The difficulty number for magical abilities is based on the Gauntlet rating of the area the fae is in. If there is any question, a difficulty of 7 is quite reasonable since it reflects the environment of suburbia, towns — in short, places where most people live and work in the West.

Standing just inside the Otherworld, a place called the Shadowlands by the fae, is one of the most auspicious location for changeling magic. In the Shadowlands a fae is free of the restraints of Dying Lands, but still close enough to them to easily summon their power.

Due to the dual nature of the fae, the further a changeling moves from this point into the Otherworlds, the more difficult their magic becomes. They fae do best when *between* worlds, or near where the Gauntlet is thin. Far into the spirit lands, he would have to strain to contact the Dying Lands!

Willpower roll Difficulty 8. If the number of successes equals or exceeds the points of Wyrd sacrificed, then the enchantment fails. Other supernaturals must make the same test, but their difficulty is 7.

Enchantment counts as a permanent Sympathy, adding one die to the fae's die pool when targeting an enchanted mortal. (A permanent Sympathy can be used again and again).

Glamours

All fae are capable of short-lived illusory magics called Glamours. Think of glamour as a fairy coating on reality. They can make a leaf look like a dollar bill, or a house look like a castle, or even a twig over a chasm look like a bridge, but they cannot really make something from nothing.

Any time a fae places a point of Wyrd in an object she can create a glamour upon it. (System-wise the character expends one point of Wyrd on the object, not two.)

Glamours are usually static. You can change the apperance of things. To make it seem to move, speak or act the fae must expend point of Wyrd. To make the glamour seem to be self-motivated, etc. requires yet another point. So one point to enchant the stone lion have it look like a real lion, another point for it to roar and strike. And three points to have it seem to chase someone. But remember, the object does not really not move. Nor can it directly cause harm to anyone directly. It can frighten, or provoke a dangerous action on the part of the mortal — like running off of a cliff. In the example above, it only seems to be a lion to enchanted beings. Enchantment is not mind control, it is more subtle than that. It is limited perception control.

Glamours are automatically successful on Enchanted mortals. Kinain and other fae can see through them if they wish, but often play along. It's considered rude not to. Poor fae often use Enchatnemts to give themselves appropriate clothes for court, etc. Not even the most haughty of sidhe would dare criticize this!

Example: Armagh the Sluagh has been spurned for the last time by that cute accountant, Frank. She enchants his coffee then waits until he passes by the store window where she in charge of the displays. She imbues a store dummy with a point of Wyrd and calls forth a Glamour upon it turning it into a likeness of herself. She pumps another Wyrd into it to have the Glamour berate him about his affair with the boss's wife.

Everyone else in the store wonders why Frank confessed his affair to mannequin…too much caffeine?

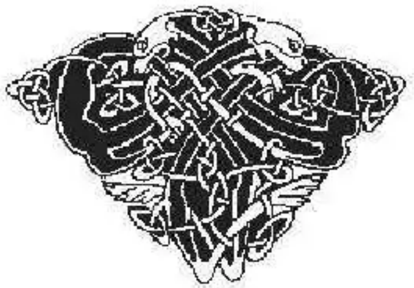
System: Difficulty equal to Wall Rating. Dice pool equal to Wyrd. PCs may use the Enhancements and Sympathies to modify their dice pool as if Glamours were Feats, at ST discretion. Glamours affect one person and last for one round. Glamours may not cause *direct* damage to a person. Glamours cost one Wyrd (this is the same point used to Enchant the item.) Glamour can only be seen by Enchanted beings, Kithain, or Kinain — who also must be enchanted (have one or more points of Wyrd).

ST Note: Glamours are prone to abuse. The Storyteller may choose to disallow this free-form use of Wyrd magic in place of a more static version of her devising. (But we think it's fun.)

Mysts

All fae have some protection provided by the Faerie Mysts, even if a PC has no dots in the Mysts Background. In this trivial world, the memories surrounding witnessing a fae's Mien, or of a period of Enchantment, or even witnessing a Magical Feat will edit themselves out of existence. "I'm not so sure that he was a blue, eight-foot tall monster — I must have had a little too much to drink that night, Agent Scully."

The memories will cloud, re-arrange themselves into something more plausible or fade within a lunar month. Of course, a hell of a lot can happen in a month!



Magical Feats

The Tuatha de Dannan and the other fae gods made pacts with the spirits of this world and the Otherworld to gift their children with great powers. These Feats are organized into the Branches of fae magic, a name taken in honor of the trees given to Gaia by the fae.

Magical Enhancements

Enhancing a Feat can make it last longer, affect more people or even give the Feat a mystical trigger — like a booby trap. Enhancing a spell has drawbacks. It makes working the Feat much more difficult.

Enhancements must have the approval of the ST. Each enhancement subtracts a number of dice from the die pool for that Feat. If the die pool is reduced to zero the Feat is impossible — no Willpower can be expended, etc.

A fae can use multiple enhancements on a Feat, but some enhancements are mutually exclusive. As always the Storyteller has the final say on which Enhancements can be used together.

Number – How Many Beings are Affected

The number three is very important to the fae, therefore it is the multiplier for the number of beings which can be affected by a magical Feat.

Die Pool	Maximum number of Targets
0	1
-1	3
-2	9
-3	12
-4	36
-5	102
-6	306
-7, etc.	(x3)

Circumstance – When a Feat Happens

Circumstance is way of putting a conditional effect upon when a fae's Feat is triggered. In this way a changeling may create a Feat with a delayed effect, or be more selective of whom a Feat targets.

Dice Pool	Circumstance
0	No circumstances
-1	Common – Affects a duality, or a basic division of reality or society: Day or night, men or women, next thing entering the room, etc.
-2	Uncommon — Affects smaller groups: all Bards
-4	Unique — Affects individuals: Bran

Continuance – How long a Feat is Active

Kithain must use Continuance to make their effects last longer than one turn.

Players can easily abuse Continuance. Storytellers are warned to watch for players attempting to use Continuance to duplicate other Enhancements. For example, a player could use it to try and affect more than one target (Abundance) by having the effect last longer than one turn.

Changelings cannot make their effects permanent — fae magick can always be got around.

Dice Pool	Time Continued
0	Turn
-1	Scene
-2	Hour
-3	6 Hours
-4	Day
-5	Week
-6	Lunar Month
-7	Year
-8	3 Years
-9, etc.	(x 3)

Condition – What can end a Feat's Effects.

This is a very powerful Enhancement which cannot be used with Continuance. With it, a fae can place a condition upon ending a Feat. If the fae announces the condition upon the effect she can reduce the negative to her dice pool by half. Time cannot be used as a Condition.

Example: Ferdia's die pool is ten. He turns the man who has been cuckolding him into a pig. He decides that only his kiss will end the effect. This is a Unique Condition, reducing his die pool by eight dice. If Ferdia announces this, it only reduces his die pool by four.

Dice Pool	Substance or Circumstance
-4	Common things will end the effect: water, darkness, light, etc.
-6	Uncommon things will end the effect: the kiss of a nun, holy water from the Vatican, etc.
-8	Unique: Knowing the True name of the fae who cast the spell, the touch of the High King of Concordia, etc.

Domain of the Dread Lord – Range

Domain allows the changeling to extend the range of their magic. Domain is based upon the lands owned by ancient changeling lords. Domain radiates outward from the caster, just as a Laird's hall is center of his demesne, and from which he can extend power over his realm. This modifier can be used to extend a Feat's effect over a great range.

Domain makes several assumptions. First, that the caster knows the location of the target. A Kithain cannot use Domain to target someone — one cannot pick "City" hoping to catch the target if they are in the same building as the caster. (He could use Circumstance to make the effect selective, though.) Secondly, to *directly* affect, more than one changeling, he must use Number, not Domain.

Dice Pool	Domain/Area/Range
0	Room/10 yards, or walking distance
-1	Building/ Running distance to touch
-2	Village/Neighborhood/Park
-3	City
-4	State
-5	World

Magnitude of Change

Magnitude is measure of the degree of change. Making rain on a cloudy day is minor change, for instance.

The Storyteller may be tempted to use both Magnitude of Change and Magnitude of Scale for the same Feat . *Don't do this.* Pick one that is most appropriate and stick with that, otherwise many Feats will quickly become impossible.

Dice Pool	Magnitude of Change
0	Minor change: frigid to cool; change mood
-1	Basic change: frigid to temperate; change emotions
-2	Significant change: frigid to warm; change passions
-3	Major change: frigid to hot; change perceptions
-4	Spectacular change: frigid to burning; change psyche
-5	Ungodly Change: frigid to inferno; alter soul

Magnitude of Scale

Feats that have to do with the entire condition of a being, its physical composition, mental state, use this Enhancement.

Dice Pool	Size
0	The Hand: a hand-held object, a basket, bucket, a potted plant
-1	The Being: a man, boulder, a bath, bush
-2	Way: a street, hillock, stream, tree
-3	The Space: a field, hill, river, wood
-4	The Expanse: plain, mountain, lake, weald
-5	The Vista: plateau, mountain chain, great lake, forest
-15	The Horizon: region, ocean. biome

Gauntlet Difficulty Chart

Difficulty/Area	
3	Trod (Node or Caern)
4	Balefire
5	Deep Wilderness, or within the Shadowlands
6	Rural Countryside, or within most fae Realms in the Otherworld
7	Most Urban Areas, or the Deep Otherworld *(C:tCC default)*
8	Downtown
9	Factory

System Themes

The systems in **Changeling: the Celtic Cycle** operate according to certain themes — learn them and the rest comes pretty easy.

Die Pools

The basic die pool for any Magical Feat is equal to the Rank the changeling has achieved in that Branch (not the rank of the particular Feat), plus an appropriate Attribute. Each branch has a suggested Attribute listed, but the Storyteller may decide another is more appropriate for a particular Feat .

Sympathies

Sympathies are usually items or actions which reinforce the connection between worlds, and therefore increases the chance of success. In system terms, this means that each Sympathy adds one die to the die pool for that Feat. The Storyteller is the final arbiter if a Sympathy is appropriate. A particular Sympathy, such as the color black, is only useful once per day. Once used, it will not add to the die pool, until the next day.

There are a few permanent Sympathies — sympathies that add to die pools *every* time they are used. They can be used over and over again in a day. Some magical items, called Items of Power act as permanent Sympathies for some fae. An enchanted mortal acts as a permanent

Sympathies

Sympathies add dice to a fae's magical Feat die pool. They help balance out the dice lost for using Enhancements to a Feat.

This listing of Sympathies is not exhaustive and a Storyteller should reward ingenious uses of circumstance and props which enhance the themes of **Changeling: the Celtic Cycle** by awarding Sympathy dice to a player.

BUT (you knew that was coming.) A single type of Sympathy can only be used ***once*** per day. For Example, Sluagh get a kith Sympathy for the Branch of Arawn. This means once per day a sluagh can call upon that Kith Sympathy to add one die to a single Feat roll. This sluagh would not get that Sympathy for every Feat of the Branch of Arawn. Got it?

Full Sorcerers (those with the Sorcerer Legacy who have attained Rank 5 in at least two branches) can create permanent sympathetic devices, but it is risky. These are wands and staves.

In most cases, the players will need to think of Sympathies well before they begin to act. They may even lead to hooks for adventures when the players attempt to appropriate items that could be useful sympathetic items. For example when the local master begins planting Oak seedlings around his house, Kithain will notice and wonder of its import.

Most of sympathies are considered in their relation to the caster, not the target. The use of the Color Sympathy, for instance, only concerns the color of clothes the caster is wearing. Enchantments are the glaring exception to this rule. If a being is enchanted, all Feats targeting the enchanted person gain a Sympathy — every time.

System: Each Sympathy the character takes advantage of adds one to his or her die pool for that Feat of magic. A particular Sympathy cannot be used more than once a day unless it is a permanent Sympathy.

Color

Colors come into play if the caster is wearing clothes of the appropriate color, or is surrounded by the same color. The article of clothing must be clean and at least the size of a shirt. It may not be covered up and must be the most distinguishing article of clothing the changeling is wearing. Carpets, and the colors of walls, floors, and ceilings make excellent Color Sympathies as well.

Each Branch lists any appropriate color sympathies.

Corp Creadha

Essentially, Corp Creadha are Scottish voodoo dolls. Like voodoo dolls, they are used by changelings as a sympathetic attachment to a victim, but each doll may only be used once. The doll must be hand-carved from oak, then clothed to look like the target of the changeling's magic.

Fae Mien

A changeling's mien is always a Sympathy. Remember, this can only be used once a day, though.

Festivals

The caster must be either participating in or at least observing a festival in person. See the section on festivals for more information on these events.

Samhain	November 1st (High Holiday)
Yule	December 21st (Winter Solstice)
Imbolc	February 1st (High Holiday)
Alban Eilir	March 20th (Spring Equinox)
Beltaine	May 1st (High Holiday)
Alban Hefin	June 21st (Summer Solstice)
Lughnasad	August 1st (High Holiday)
Alban Efed	September 23rd

Folk Superstitions

Appealing to folk superstitions is a way of preserving and revitalizing the mythic threads of reality left to the fae folk and their ilk. The fae may use any of these beliefs as sympathies. (These are reprinted from **Isle of the Mighty**.)

Bannock — the bannock is the traditional bread of Scotland. To prepare it in the classical way, it is kneaded sunwise into a disk, with a hole in the center. It is then baked on a stone heated on a fire. Bannocks, and the stones they are baked on are often regarded as charms against evil and it was generally regarded as profane to waste a bannock in the old days. Daughters passed the bannock stones on for generations as wedding presents.

Clach-an-Tiompian — Gaelic for "Stone of the Lyre." Clach-an-Tiompian are standing stones which produce musical notes when struck or when wind blows around them. Folklore states that ringing a Clach-an-Tiompian summons the faeries, so these can be used in any Magical Feat involving calling the fae, sprits or chimera.

Colored Thread — witches use colored thread to imbue curses; while common folk use them as protection from black magic and the fae. Strands of colored thread can be used in wards for sympathies.

Cuach — a wooden bowl filled with water used to sink boats or drown swimmers. The witches of Lewis placed small effigies of boats in the bowls and agitated the water as they chanted their spells. When the effigy sank, the real boat capsized and everyone drowned. This can be used as a Sympathy for any Magical Feat involving water.

Eóas — these are charms against evil. Usually they consist of a chant, usually spoken by a healer, and some other anti-magical material. Some common things which prevent evil magic are: drawn swords, iron, juniper wood, stale urine, rowan wood, stallions, pins boiled in milk, and mothan (pearlwort). Burning brands carried sunwise around a home would ward it from evil influences.

Fairy Stock — the fairy stock is an image of a fairy victim, usually made of wood, moss or wax which the fairy leaves in place of the person they kidnap. If the person is successfully spirited away before the stock is destroyed, the fairy stock animates and becomes physically indistinguishable from the original person, a doppelganger. This "stock" person usually sickens and dies fairly quickly since people who know the original will begin to notice his quirks. When Fairy Stocks are used to cast glamours they animate for 1 week per point of Wyrd, not one day.

The Knife in the Door — if asked into a fairy's dwelling, sticking a knife into the door prevents the fairy from keeping the guest captive. Kith Sympathy

Each Branch has some kith who gain a daily Sympathy die. This is listed with the description of the Branch.

Poetry

Although the epics of Ireland are really prose and not verse, any skill shown at wordsmithing is not wasted on the fae. Compose a couplet or two about the Feat to be attempted and it will act as a Sympathy.

Season

The season of the year the caster is experiencing can influence the use of a Feat. Some Branches of magic are more potent during the Winter, for example.

Skills

The use of some skills can also help the caster such as: Crafts, Performance, or Lore. The difficulty is always at least 8. Each success acts as a Sympathy (adding a die to the pool), up to a maximum of 3 successes. Botching subtracts a further three dice from the Magical Feat roll.

The skill must be performed immediately before the Feat is cast, or the character looses the Sympathies.

Wyrd

A changeling can sacrifice points of Wyrd as a sympathy.

Bans: The Price of Power

Nothing's perfect, and the fae would go even further. They believe the *restrictions* on a power are the "sparks of the Wyrd" that make magic possible. If a fae knowingly *or* unknowingly breaks a ban, he will lose *all* the Feats in that rank until the misdeed is set right. Living in such a condition often invites further disasters to visit the offending fae — including death and further dishonor.

There is no set system for repairing this damage. The fae in question must find someone of equal or higher ranking in the Branch of magic and agree to some penance. Sometimes a great quest is in the offing if the dishonor was intentional. Accidentally breaking a ban is still serious and the offender must agree to a new ban *and* agree to keep the old one as well. This kind of penance is usually taken on during the Branch's holiday (see below). Secondarily, it means that the fae who adjudicates the penance will know both the old and new ban. Dangerous indeed.

As difficult as this is, this is also a part of fae lore, stories abound of fae who accidentally broke a ban and had to go through "hell and high water," quite literally, to get back into the good graces of the powers of the Otherworld.

There are many forms of Bans and the Storyteller should encourage the players to think of clever ones that reinforce the themes of the character's Legacies, their Kith or the Branch's scope of power. Based upon their effect, we will use the term *geas* to represent bans that control a character's behavior. Exclusions are bans that limit whom these powers can target or when they can be used.

Bans are grouped into rankings, from one to five that correspond to the rankings in a Branch of Magic. A fae must take on ban when she gains a rank in a Branch of magic. A rank one ban at rank one in a Branch, a rank two ban when she advances to the next rank. If a character knows two branches of magic she must have bans to match each rank in each Branch. So if she had reached rank Three in the Branch of Arwan and Rank two the Branch of Cernunnos, then she would have five bans.

Ban Rankings

Rank One Bans

These bans affect the fae rarely or are minor limitations on their power. This ban comes into play usually once per year.

Examples:

Ban: The character must participate in a yearly festival to honor the Branch's Founder.

Limit: The character may not use the Feats of this Rank on her birthday.

Rank Two Bans

These bans are uncommon, coming into play every three or four game sessions, or once per season.

Examples:

Ban: The character must remain awake, on vigil, at the passing of each season.

Limit: The character cannot use this power on the equinox.

Rank Three Bans

These bans are pretty common, coming into play every other game session, or once per month in a character's life.

Examples:

Ban: This character must come to the aid of all crones.

Limit: The character cannot use this power during the new moon.

Rank Four Bans

These ban come into play every game session; nearly every day of a character's life — at least weekly.

Examples:

Ban: The character may not enter a house unless he walk around it, sunwise, three times.

Limit: This power will not function on Friday.

Rank Five Bans

This ban is always active and comes into play almost constantly, usually in every scene.

Examples:

Ban: The character must grant every *second* request.

Limit: The character may not use these powers on women.

Sympathy for the duration of his enchantment. Every Magical Feat directed at the poor mortal gains a Sympathy die!

Enhancements

Feats can also be enhanced by a fae, allowing them to last longer, affect more targets, etc. Each enhancement subtracts one die from the die pool. The use of enhancements can reduce a die pool to zero, meaning the Feat is no longer possible. Enhancements do not increase the chance of a Feat succeeding, rather they boost the overall effectiveness of a Feat of Magick.

The Unenhanced Feat

An unenhanced Feat affects a single target within sight of fae, or the fae herself. The target must be identifiable (so hiding works), but the target does not have to be known. For example, your character could target a man down the block, but not a shape moving through the fog. Indistinguishable is not the same as unfamiliar. Just because a critter is unknown to the fae does not make it immune. A platypus is just a vulnerable as Stumpy the unlucky Boggan that lives in the next apartment — as long as your PC gets a good look at it.

Most Magical Feats are immediate and permanent. A Feat that enhances a sword blow lasts for one blow and the effects (the wound) does not disappear when the spell ends. Read the descriptions and use common sense. No effect lasts longer than one scene, unless it is Enhanced.

Branches of Fae Magic

Fae spells are broken into Branches and Feats. Branches are schools of knowledge handed down from the forefathers of the fae. Each Branch of fae magic has numerous magical Feats that changelings can master. These Feast are grouped into five rankings. Rank two Feats are more powerful than rank one Feats, and so forth.

As a fae gain a rank in a particular Branch, she is required to take on a new geas or ban, to honor the fae's commitment to her field of study and the true fae that inspired it.

System: Ranks in a Branch of magic are purchased either as Backgrounds in character creation or with experience points. A new Geas or Ban must be taken at that time as well. Individual Feats must also be purchased with experience points.

Branch Descriptions

Each description begins with a brief overview of it Branch's scope of power, description of its founder and history.

Sympathies

Here we list the common Sympathies: Holiday, Season, Legacies, Kith and Tree. Other Sympathies have their own category, but these follow no set theme. Some Branches may list colors, herbs, animals, patterns and lesser holy days that may act as Sympathies.

Holiday: Holiday Sympathies can be used only during the day of the holiday.

Legacies: Fae who have these legacies can each one as a Sympathy.

Kith: Fae of the appropriate Kith may use their race as a Sympathy each day.

Tree: Fae can use an object made of the appropriate tree as a Sympathy. As with all Sympathies, this may be done once per day.

Other: This is a catch-all for colors, animals and votive items sacred to the de Dannan. The fae must possess an item or be near the place mentioned to gain the Sympathy. Consult the Storyteller to determine just how to use these Sympathies.

Die Pool

This is the suggested die pool for all the Feat s in a particular Branch.

Feats, by Rank

The theme of each rank is discussed in this section with at least one Feat listed for each rank. Sympathies peculiar to a particular Feat may be listed as well.

Suggested Enhancements: This is a list of Enhancements useful when casting this Feat.

Peculiar Sympathies: Some Feats have Sympathies not related to their Branch, but only to the Feat itself. These are listed with the Feat description.

Branch of Arawn

Arawn, Lord of the Dead, held court beneath an old willow in his realm, Arawn. The bravest warrior dead of the Celtic world spent time in his feast halls before passing into the Shadowlands. Arawn also oversaw the passing of changeling souls into new hosts. Although the lord of death, Arawn was generous and wise. He was also the lord of Secrets, accumulating the wisdom of the countless souls that passed through his hands.

Arawn taught others the power of heads as the seat of the soul in the Celtic mythos

Sympathies

Holiday: Samhain

Legacies: Warrior, winter, Unseelie

Kith: Sluagh

Tree: Willow, and Rowan

Other Sympathies: head effigies, forked twigs, dried flowers, cauldrons, red, white, and gray.

Die Pool: Rank + Stamina

Rank One Feats:

These Feats allow members of this Branch brief contact with the dead, concentrating on perceptions and memories.

▯ **Final Impressions**

By cradling the head of a dead person, the fae can experience the final moments of that person's life, reliving their last perceptions in the Dying Lands as a vision.

Suggested Enhancements: Number (more than one head), Magnitude of Scale (learn more information).

Rank Two Feats:

At this rank the head comes alive, but the true personality and memories of the once living person are not available. The head can perform limited tasks: watch, bite, etc.

▯ ▯ **Head Warder**

The head of someone killed by the fae can become a guardian. This guardian is always alert and has the full use of the senses of the once living being. Some of the persona has returned and it can question interlopers and ward them off, or provide descriptions of the trespassers. The head has no extra supernatural powers and will only discuss events that relate to its job.

This Feat does not stop the process of putrefaction. Heads become useless as their sense organs rot or are destroyed by scavengers

Suggested Enhancements: Number (of Warders), Circumstance (when they report) and Continuance.

Rank Three Feats

The spirits of the dead can be fully accessed for a limited time. Memory, personality and perception are available.

▯ ▯ ▯ **Question**

The fae may have the answer to questions to the best of the head's ability to answer. It will not knowingly lie, but it only speaks the truth as it knows it. This can only be attempted once per head.

Peculiar Sympathies: Silver coins placed in the mouth of the dead.

Suggested Enhancements: Number (…of questions).

Rank Four Feats

Death itself can be forestalled for a time at this Rank, but true life cannot be granted.

□ □ □ □ **Live the Life**

This unsettling gift allows the fae to bring a person's head back to life. It is not immortal and ages just as it would — finally dying. During this time it does not need to eat or drink, and easily falls into a spiritual Slumber (see Chimera) if not entertained.

The head, or person, is its own boss and exists in a kind of half-living experience. It can be brought out for parties and interrogations, but it no longer feels pain, so not much really can be done to "force it to reveal secrets, etc. The greatest burden for its new life is that its soul cannot be reborn while stuck in this existence.

Suggested Enhancements: Number, Circumstance (when the head awakens)

Rank Five Feats

The changeling has gained some control over the sprits of the dead and the forces of life. The severed strands of fae can be knotted together. For a time.

□ □ □ □ □ **Resurrection**

This Feat is known to few and requires the expenditure of a permanent point of Wyrd per being resurrected. When successful, the person will live for the duration of the effect, or until slain again.

Suggested Enhancements: Number (resurrected), Circumstance, Continuance (how long life is granted), Condition (what will stop this second life.) and Magnitude of Scale (for huge animals).

Branch of Brigit

Brigit wore many hats and had several names among the Celts. She was known for having skills with healing and all manner of things pertaining to the home and hearth. Brigit sometimes manifested as a Goddess Reborn just before the first stirrings of Spring, when bonfires were extinguished then rekindled as a sign of faith for the end of winter. For that reason, Imbolc is her holiday and fires are lit in her honor on that day.

Sympathies

Holidays: Imbolc

Legacies: Healers, Seelie, Spring

Kith: Boggans

Tree: Willow (particularly the bark)

Other Sympathies: Red, bonfires, gold (the color and the metal)

Die Pool: Rank + Dexterity

Rank One Feats:

Fae learning this rank have the ability to ascertain the physical condition of something or someone, perhaps to tell if it is sick or well, pure or tainted.

□ **Blood Tales**

Whether the patient is poisoned by something as mundane as arsenic or afflicted with a venom of magical origin, the fae using this Feat can sense what toxin ails the sickly victim. The fae may not know the *precise* origin, particularly if the substance is highly unusual, but this Feat will give her a strong clue what to look for. With each success rolled, the fae will gain another clue about the substance; one success may only tell her something is present, while five or more successes may clue her in as the nature, chemical composition and manufacturer of the poison. The Fianna have come to prize this Feat among their fae Kinfolk, as it often alerts them to Wyrm poisons left to fester in an unsuspecting werewolf….

Peculiar Sympathies: A drop of the target's blood (or sap, if using this Feat on a tree). Medicine (Combined with knowledge of medicine, herbs, or chemistry, this Feat can be quite useful.)

Suggested Enhancements: Number (of patients, if similarly infected), Circumstance, Magnitude of Change (knowledge of the origin of the poison)

Rank Two Feats:

Rank two of Brigit's Branch is similar to rank one, except that it will reveal a subject's true psychological condition, state of mind or underlying motivations.

□ □ **Heart's Desire**

Greed and carnal lust motivate the fae just as often as passion and desire. Those who use Heart's Desire can tell precisely what a subject wants, whether a genuine tryst or a puny one-night stand. For example, if a lovely princess offers a marriage proposal to a poor farmer, he might use this Feat to discover that her main desire is not his sturdy body nor his small farm but the magic cow he keeps in the stable. With one success, the fae can discover whether or not the target's intentions are benevolent or malicious, although the exact nature of the person's desires may remain hidden.

Suggested Enhancements: Number and Magnitude of Change (With more successes the fae will know even minute details about the target's motivations.)

Rank Three Feats:

Fae skilled to this level in Brigit's Branch gain the ability to actually cure grave ills or cause terrible harms to their enemies.

□ □ □ **Healing Flames**

By caressing the wounded flesh, a fae healer can cure even perilous wounds with this Feat. Health levels healed

System & Game Reality

The average Magical Feat roll will have 6d and a difficulty of 7.Not bad odds, but as an adventure wears on, the number of dice will probably go down to about 4, so the odds begin to look worse and worse for the fae. Shift the struggle to an industrial complex and, ugh, the difficulty can skyrocket, making their magic weak and unreliable. A fae would have to blow a lot of Sympathies, Wyrd and Willpower to make *anything* work.

The average Wyrd roll for Enchantments, etc. will be about 5dice, again with a difficulty of 7. The # of dice will not change, but the amount of Wyrd spent here will detract from the amount spent on Magical Feats (for Sympathy dice).

This means that changelings begin fights like gangbusters, but aren't in it for the long haul — needing days to rebuild Wyrd, etc. With a bunch of Sympathies in their breeches, they will be a lot like a barbarian charge in the Gallic wars, fearsome at first, but without much staying power. For this reason, the fae prefer quick, decisive battles, or just a meeting of champions, to settle disputes.

This is yet another reason they have no desire to war with other supernaturals. And, if you have not picked up on this yet ,Changelings do not really need nodes/caerns. Yes they can get some Wyrd from them, but they usually have to spend a day near it.

It's not worth the struggle to take them.

equal number of successes. The afflicted area glows with a strange light before the healing is complete. Aggravated damage can be healed if the fae spends a point of Wyrd for each level of Aggravated damage healed.

Peculiar Sympathies: Most fae use some type of unique focus for this Feat, such as willowbark tea, an herbal balm, even Band-Aids, wooden effigy of the part healed.

Suggested Enhancements: Circumstance (when the effect goes off).

▯ ▯ ▯ **Seeds of Ash**

This terrible Feat causes the target to lose his or her ability to create children. For a women, the womb shrivels like a tissue in flame and can bear no young. A man's seed burns itself out and is lifeless. The fae must touch her target, leaving behind a smear of ashes for the effect to succeed. This can be such a subtle thing that many victims won't realize what has happened until it's too late.

Suggested Enhancements: Condition (what will end the curse), Magnitude of Change (major change, -3 dice)

Rank Four Feats:

As powerful as a geas, the fae using this rank can actually determine certain fates to befall their friends or enemies.

▯ ▯ ▯ ▯ **Flame of Destiny**

This powerful Feat actually stops the flow of time and fate to save someone from a life-threatening blow. A fae calling on these powers essentially rewrites a moment of history. This Feat must be used immediately after the event occurs, within five minutes, or it will have no effect. Moreover, it cannot be used on the same person twice without canceling all the beneficial effects. For example, if Conchobar the selkie uses the Flame of Destiny to stop his lover Meilsoure the sidhe from dying of an arrow wound to the throat, he can't use the Feat two weeks later to save her from being trampled by her steed. If he does, she would fall over dead with an arrow through her windpipe.

Suggested Enhancements: Magnitude of Change (the Storyteller must judge how this will effect her story)

▯ ▯ ▯ ▯ **Peril of Years**

This nasty Feat lets the victim worry and stew for a number of years before taking effect. The use of the Feat pronounces a curse on his target and claims that a specific event on a specific day will take place. Anything the victim does to circumvent the curse will completely backfire. The event cannot be undone, although a more powerful Feat might be able to stave off the worst damage. A classic example is Sleeping Beauty (see 'All Through the Night' under Rank Five Feats). By using the Circumstance, the caster can set up a certain condition for the effect to occur. For each two years that are to pass before the effect takes place costs one success. For example, pricking your finger on a spindle and dying on your 16th birthday would require 10 successes! (One for the condition of pricking a finger, one for dying, and eight for the number of years that would pass, 16 divided by two). The Storyteller should arbitrate especially the number of successes needed for extremely complex effects.

Peculiar Sympathies: The caster must compose a truly creative verse to accompany his curse.

Suggested Enhancements: Circumstance (as abovee Dread Lord, Magnitude of Change (effect of the curse).

Rank Five Feats:

Even Brigit cannot instantly bring the dead to life; that is Arawn's power. But Brigit's power *can* heal even mortal wounds or stave off death, provided that the target has not yet died. Needless to say, the time involved may be lengthy or the price for the prevention of death very dear.

▯ ▯ ▯ ▯ ▯ **Life Bone**

This is a useful but rather dark bit of magic. A fae using Life Bone pours her life into one part of her body; this may be a toe, a little finger or her exterior ear, for example (something of some size, rather than a hair or a fingernail). She then *removes* that piece of flesh and secrets it away (unless she's really dumb, in which case she leaves it put). Thereafter, her body (save for the part that may or may not be attached) is invulnerable to any blow or magical offense. Period. The problem, of course, is if someone finds her Life Bone. Much like having someone's True Name, the holder of the Life Bone has power over the fae in question. Destroying the Life Bone instantly kills the fae, and it can be burned, broken or hacked to bits as any normal toe, finger or whatever. To pour life into a chosen body part, the practitioner must spend a year and a day forging a dagger. She must manufacture all pieces of it (i.e., hilt, blade) with her own hands. At midnight on the day the dagger is finished, she heats it in a fire kindled from an ember sparked at Imbolc and then, reciting her True Name, cuts off the chosen body part (or draws blood from it if she chooses not to remove it). The effect takes place immediately thereafter. Ick.

Suggested Enhancements: Magnitude of Change (this is an Ungodly Change, -5 to die pool)

▯ ▯ ▯ ▯ ▯ **All Through the Night**

This Feat is a powerful healing sleep, the length of time sleeping depending on the severity of wounds. Much like 'Peril of Years,' the fae using the Feat has to specify a date and/or time and condition for the sleeping person to awaken. Storytellers should be judicious when this Feat comes into play, seriously considering effects on the game. Numerous heroes such as Arthur are apparently still asleep thanks to this Feat. Three successes are necessary to set this Feat into motion, and the period of sleep will be no less than a thousand years. For each success over five, one century can be taken off the sleeping period. Thus 10 successes would mean the target would awaken in 500 years, on a day specified by the caster, perfectly healed. Any fae under this spell will effectively be out of the game, unless a story develops about how to waken him from his magic sleep….

Suggested Enhancements: Condition (what awakes target).

▯ ▯ ▯ ▯ ▯ **Blood for Blood, Life for Life**

If a fae upon whom this Feat falls is truly willing, with her whole heart, she may take a dying lover's place on the journey to Arawn. Fae sorcerers calling on this Feat do so very, very carefully, for once begun, it cannot be revoked. They often use 'Heart's Desire' to make sure that the target is certain that she wants to give her own life for someone else's. Even so, many fae have suffered pangs of guilt and remorse over using this Feat.

Suggested Enhancements: Magnitude of Change (Ungodly Change, -5 to die pool)

Blood Tales

Siobhan looked at her sister with horror-filled eyes. "Who has done this?" she whispered, the pleasant lilt of her voice tinged with frost. Melian's lips were white as ash.

"I know not, lady," replied her friend Liam the boggan, "but I shall find out." Liam opened his pouch and removed a long needle. He stabbed Melian's finger and caught the drop of blood on his own gnarled hand. He wrapped a red cloth around the sidhe's wrist and brushed a powder of willowbark under her nose. "As I have honored Brigit when the fires die and are reborn, oh Lady of Flames, what has harmed my friend?"

Liam is using the Feat "Blood Tales" (Rank 1, Brigit). He's not using any Enhancements, but is using several sympathies for the branch: his own Kith, the color red, and the wood (willow bark). He gets one more bonus for the blood since it's peculiar to the Feat.

Liam has worked up to Rank 3 of Brigit's Branch and his Attribute (Dexterity) is 2. His base Die Pool is 3 + 2 = 5, plus 4 more for the Sympathies. His player rolls 9 dice to discover what has poisoned Melian.

He'll need them since Liam is standing in a foundary and the Storyteller says the Wall rating is 8!

While this is still a lot of dice, remember, Liam will not be able to use any of the sympathies he just used for the rest of the day!

The short speech is just for fun. (It's ROLEPLAYING!)

Branch of Llyr

Llyr, or Lir as he was called in Ireland, was lord of the sea. He had many children who also possessed certain powers associated with the waves, including Manannan, Bran, Branwen, and Dylan. Llyr's seething temper was well known, but he could be a generous lord when appeased. He also possessed a reputation as a lover of many women and fine treasures, items that weren't always mutually exclusive. Many fisherfolk still call for his aid or seek to appease him in the spring and fall when sudden gales and squalls are at their worst.

Sympathies

Holidays: Vernal and Autumnal equinox

Legacies: Crafters, Seelie, Spring

Kith: Selkies

Tree: Only a tree that does not shrivel before water, the Black Oak (*dubhdara* in Gaelic)

Other Sympathies: Shells, pearls, boats, fish, green, blue

Die Pool: Rank + Strength

Rank One Feats:

Feats of this level allow the practitioner to garner small bits of information from the sea itself.

▯ **Pearls of Wisdom**

By sifting her hands through water, the fae might learn certain useful facts, such as who passed by in the past day or how many feet disturbed the shallows in recent times, and so on. This information usually comes to the practitioner in the form of a fleeting vision, however, and may or may not be beneficial at the Storyteller's discretion. Note that the fae doesn't have any control over what she sees; the feats at this level allow for random visions rather than answers to specific questions.

Suggested Enhancements: Magnitude of Change (quality of information).

Rank Two Feats:

At this level, the fae may communicate with and possibly claim minor favors from any of a variety of sea creatures.

Peculiar Sympathies: The creature appearing will always ask for a short story, song, poem, or piece of wisdom.

Suggested Enhancements: Number (of creatures) and Magnitude of Change (quality of information).

▯ ▯ ▯ **Friend of Tethys**

Tethys, Lady of the Deep in Cornish legend, often used sea creatures to escort visitors to her dark realm. A fae wishing to use this Feat wades hip deep into water and calls for Tethys to send aid. What type of creature appears is up to the Storyteller, though salmon, carp, and dolphins would be common. The creature will then ferry the fae to a destination touching the water. Note that the creature *won't* carry the fae to the ends of the earth; Fae using this Feat should always ask the sea creature how far they are willing to journey before climbing aboard…and if they forget, the Storyteller should have some fun with them.

Peculiar Sympathies: Totem or effigy of the creature appearing

Suggested Enhancements: Number (of Creatures), Continuance (how long they are carried), Domain of the Dread Lord (how far they are transported — do not use with Continuance) and Magnitude of Scale (size of critter summoned).

Rank Three Feats:

The sea is occasionally willing to give forth its treasures in times of great need. Fae competent in this rank have been known to "discover" surprising aid in the midst of dire battles.

▯ ▯ ▯ **Dylan's Gift**

Dylan ap Llyr was known for his talents of fishing and his travels on the sea. On one such excursion, he befriended a spotted salmon who rewarded him with an unbreakable net. A fae using this Feat can ask the sea to surrender an item generally used by fisherfolk, such as a net, fishing wire, or even a harpoon. Depending on the Storyteller, the item may be magical or have added benefits for the user; perhaps a high number of successes will cause the sea to give up an interesting and valuable item while few successes would cause something beneficial but ordinary to appear. Fae using this Feat should recite a strand of poetry in asking the sea for bounty. For example, when the spotted fish gave Dylan the net, the son of Llyr sang

Dylan, Dylan, son of the wave
Begs the spotted fish his life to save.
(Simple, but effective)

Suggested Enhancements: Number, Circumstance, Continuance, Condition, Domain of the Dread Lord, Magnitude of Change, Magnitude of Scale.

Rank Four Feats:

At this rank, a fae can begin to understand and imitate the innate structures of sea creatures and their habitats. He can act as the sea creatures do and even gain certain abilities they possess.

▯ ▯ ▯ ▯ **Breath of Llyr**

With this Feat, a fae can alter his body in order to breathe underwater. He might choose to develop gills or cause a bubble of air to form around his head; each fae's magic manifests in a different way, and the player should give the Storyteller a description of the effect.

Peculiar Sympathies: The fae may let three drops of his blood fall into the sea before invoking this Feat.

Suggested Enhancements: Number (persons effected), Circumstance (when it takes effect) and Continuance (how long it lasts).

Rank Five Feats:

The last of Llyr's blessings involves the calling of storms, waterspouts, fog, and other weather anomalies. Some can wreak damage, while others provide powerful distractions.

Don't look a Gift Salmon in the Mouth...

Dylan's gift has its drawbacks. What few but the selkies know, is that anything given by this Feat is eather lost or *stolen*.

Llyr wouldn't steal, let's say he loaned it for you!

Or...

You can do a lot with this. Just imagine you are a powerful sidhe lord who wades across a river, when you get to the other side your sword...your great, great, grandfather's Treasure from Arcadia...is gone.

Where did it go?

Who was the lousy bastard who **stole** it?

The Wise Ones

Don't mess with them. For centuries the Sorcerers of Math have played games with their power. You see if they decided to dethrone a King, they could do it.

Of course someone would get even, and then the spiral of vengence would spin out of control...

So the really smart ones play it close to the vest and they are a secret cult of Math, the Wise Ones. On the surface, they cultivate images of absent-minded, etherial scholars and purveyors of arcane lore.

Remember that secret we hinted at on page 8 of Part 1?

Those are the Wise Ones, and they have been playing the Seelie kings *and* the Shadow Court for suckers. Or, they have been the guardians of the fae and the architects of the Resugance.

It depends on how you look at it.

Is it getting darker in here,
or is it just
me?

☐ ☐ ☐ ☐ ☐ **Shadow Over Sea**

When the fae wishes to use this Feat, she blows into a shell while facing the sea. If she is successful, waves of thick, peasoup fog will roll towards her, providing inscrutable cover and making persons in the vicinity unable to see even the hands in front of their faces. Legend suggests that Merlin himself knew this Feat and used it to cover King Uther Pendragon as he rode to seduce Queen Igraine. The fog will last until the dawning of a new day and perhaps a little longer, with a large number of successes rolled.

Suggested Enhancements:, Domain of the Dread Lord (area affected).

☐ ☐ ☐ ☐ ☐ **Llyr's Fury**

Enemies of Llyr would do well never to underestimate the fierceness of a storm at sea. Depending on number of successes rolled, a fae invoking this Feat causes a small hurricane, anywhere from two to five miles in diameter, to sweep over a target area. Any creature not taking cover is subject to successes rolled + six dice of damage (bashing, not aggravated) from being tossed around by high winds and stinging rain. The fae using this Feat must be touching the sea when he calls the storm.

Suggested Enhancements: Domain of the Dread Lord (area affected).

Branch of Math

Math ap Mathonwy was the wisest sorcerer of the True Fae. His mind held the culmination of all knowledge of the Old Ways, and for that reason, he is associated with the autumn, reminiscent of a full and satisfied field ready for reaping. Those following his teachings can learn of many things, some common and some hidden.

Sympathies

Holidays: Lughnasadh

Legacies: Loremaster, Seelie, Autumn

Kith: Sidhe

Tree: Mistletoe

Other Sympathies: Books, paper, mead, salmon, autumn leaves

The Pool: Rank + Intelligence

Rank One Feats:

The student of Math's Branch is first able to withdraw from a common store of fae knowledge; whether this is a direct link with the minds of the Tuatha de Danaan or something else entirely is unknown. At this level, the fae can only glean information that is generally known about a subject, something along the lines of an encyclopedia or general reference. (Or the blurbs on different kith or tribes one might find in a catalog for a gaming book, rather than the book itself).

☐ **Traveler's Tales**

When the fae finds herself in a new locale, she probably wants to know the best bars, restaurants or places to find others like herself. While this Feat won't lead her straight to a freehold, she will innately know of hangouts fae would enjoy. And if there aren't any fae around, she can still have a great meal or a good cappuccino.

Suggested Enhancements: Number (of place located), Domain of the Dread Lord (area affected).

<3>Rank Two Feats:

At this rank, hidden knowledge of the present becomes known. The fae using this level can discover things he wasn't supposed to know, although the information is general rather than specific and doesn't show events of the past that might have influenced the present. Such gathering of information may be blocked by a Branch of Math at a greater rank (three or above).

☐ ☐ **Darkness Visible**

Ever wonder whom that slick looking Fiona noble might *really* be? This Feat can't reveal a True Name, but it can show someone's true identity, court and kith. Like pulling back a heavy curtain, a fae using Darkness Visible sees what a person's nature might truly be. The intentions and motivations of the target aren't always clear, but the fae can probably figure out he should ask a few more pertinent questions of Lady Margaret ap Fiona of the Seelie Court who is actually Countess Maeve ap Ailill of the Unseelie Court. The Storyteller may wish to choose these pieces of knowledge at random or, with a particularly creative use of the Feat, allow the player to decide what he wishes to know. Other than identity, court and kith, useful knowledge might include home freehold, legacies or political leanings.

Peculiar Sympathies: Something belonging to the target, such as a strand of hair, a scarf or a shoe.

Suggested Enhancements: Number (of targets) and Magnitude of Change (depth of secret uncovered or number of minor secrets).

Rank Three Feats:

Hidden knowledge of the present is powerful, but when a fae learns about the past, her knowledge is doubled. Building on Rank Two, this level allows the fae to glean hidden knowledge of the present *and* past. Used in reverse, a fae might be able to prevent someone from knowing about her past or present.

☐ ☐ ☐ **Mirror, Mirror**

The fae using this Feat must gaze into a mirror or other reflective surface and concentrate on the target. When successful she can see any past or present moment desired in the life of the target, though there the clarity is a matter of question. Less scrupulous students of Math's Branch have used this Feat to steal new magic from their enemies.

Suggested Enhancements: Continuance (how long the effect lasts), Domain of the Dread Lord (range of target) and Magnitude of Change (clarity of picture)

☐ ☐ ☐ **Shatter**

Naughty fae well realize that others might be magically spying on them, and this Feat is useful for stopping such offenders. If a fae suspects someone is trying to discern his true nature or court with Rank Two of the Branch of Math, for example, he can use Shatter to break the scrying and give the user a nasty headache. First, he must discern that he is being spied upon. Roll Perception + Kenning roll, difficulty 5. He must roll a number of successes equal to the Rank of the "scrying" magic.

Then, he rolls his dice pool for Shatter (Rank in Branch of Math + Intelligence). As long as his successes equal or outnumber Rank of the "scrying" magic, no knowledge can be gathered. Moreover, for each success above the minimum needed, the offending target takes one level of damage (nonlethal) and gets a splitting headache. Where the user's successes don't outnumber those of the prying fae, nothing happens, though the offended party will still know who is sticking a nose into his business.

Peculiar Sympathies: Breaking a small piece of glass

Suggested Enhancements: Circumstance (when triggered).

Rank Four Feats:

If knowing the present and past is power, imagine knowing the future as well. Feats of this Rank will reveal hidden and common knowledge about all stages of a target's life, or will block the acquisition of knowledge about one's present or past. (See table following).

□ □ □ □ **List of Three**

Using this Feat, a fae can discover three specific pieces of knowledge, common or hidden, about a target's past, present *and* future. She takes a piece of parchment, writes down her three questions, then crumples the paper and throws it either into a fire or a pot of boiling water. The fae will hear a voice in her head answering the questions completely and truthfully, even if the "truth" is not a matter of common knowledge (such as where Lady Meredith stashed her Life Bone). The information might be particularly detailed or insightful. The magic will *not* work unless all three questions are asked. If the Storyteller doesn't particularly wish something to be known (like the question about Lady Meredith's Life Bone), he can still wiggle a bit, answering something like, "In the forest of the Severn under the third alder stump by the clearing," knowing full well that there's a new subdivision there now…and that no suburbanite is going to approve of strangers digging up his new basement rec room.

Suggested Enhancements: Magnitude of Change (Quality of answers)

Rank Five Feats:

Only the wisest or shrewdest fae ever master this Rank, and they are generally the most revered (or feared) sages and sorcerers. For these powers allow a practitioner to essentially know *whatever* they wish about a person, place or thing. Many fae skilled to this Rank take Bans pertaining to age or even penalties for sharing too much knowledge. Otherwise they'd never get any peace with everyone pestering them for information. Seelie fae generally have the wisdom to be scrupulous about what information they gather and share. Unseelie are a bit more capricious and often don't look ahead to what dangers their revelations might bring.

□ □ □ □ □ **Wisdom Beyond the Lot of Mortals**

Many fae of legend have kept a book of knowledge close at hand. For this Feat, the fae must obtain a book of his own, initially with blank pages, bound with leather. In gold ink by candlelight, he writes a question about *anything* he wishes to know (scary, eh?). If successful, the complete and truthful answer then appears in the book and stays there until the fae dies, at which time all the questions and answers disappear. Fae usually guard these books with heavy protective magic and seldom routinely drag them around on adventures. While no one other than the owner can write questions, anyone who gets past the book's defenses can read what has been written. This book is most often a Feat from his mentor or a close companion, and these tomes are considered works of art, often with tooled knotwork and perhaps handcrafted pages. Fae often make arrangements in their wills to leave their (now) blank books to favored pupils, so that many of these books, albeit empty of the predecessors' questions, have been handed down for centuries. There is no limit to how many questions may be written; the book will always fit them in, somehow.

Suggested Enhancements: Magnitude of Change (depending upon the depth of the question)

□ □ □ □ □ **True Name**

It is no wonder that many fae are terrified of practitioners adept with the highest Branch of Math, for those who are may even know the True Name of anyone they choose. Knowledge of a True Name is extremely powerful, and the benefits are numerous. First and foremost, if someone knows another's True Name, he can automatically undo any magic the other attempts; the only roll required is Rank + Intelligence, with one success needed, and all he must do is speak the True Name. He may also use any other Feats of his own magic against the victim, which will all succeed with no countering allowed, with at least one success. For example, if Liam the sluagh knew Bran the boggan's True Name, Liam could use any of his own Branches of magic freely against Bran as long as the player rolled at least one success on the die pool. And Bran couldn't do a damn thing about it. The knowledge of a True Name is not without price, though. The fae who learns it must give up something dear, such as a part of his body, a tremendously valued possession or even some years of his life. To discover a True Name, he also has to petition the wind, the sea or some other powerful force of nature (i.e., he'll be speaking to a powerful nature spirit). The player should do this creatively and convince the Storyteller of his character's sacrifice and sincerity…or genuine malevolence. In other words, this is one of the ultimate powers of **Changeling: The Celtic Cycle** and should never be taken lightly or capriciously.

Suggested Enhancements: Magnitude of Change (always Ungodly).

Wisdom

"You got us into this, Uriens, now get us out!" Ioghan's voice was a panicked shriek. Uriens shrugged his black and silver cloak aside and pulled out a leather-bound book. He'd been loathe to bring it, but now…. Crumbling leaves he snatched from the forest floor, he scattered the remains onto the page and carefully wrote with the strange new pen he'd found (a felt-tip, they'd called it), his question: "Where is the nearest trod?" As he wrote, Uriens stretched out his hand, willing for the trod gate to glow silver in the darkening night until twice three hours had passed. That should give them time to escape those upstart commoners.

Uriens is a powerful sorcerer casting "Wisdom Beyond the Lot of Mortals" (Rank 5, Math). He's also using the Enhancements Continuance (6 hours, -3) and Magnitude of Change (Major change, the trod gate will glow, -3). His book is a unique sympathy (no bonus), but he does get +1 dice for using the autumn leaves and +1 for his Kith. His dice pool is thus: 5 (Rank) + 4 (Intelligence) + 2 (leaves, Kith) = 11.

The Enhancements subtract 6, leaving his player 5 dice to roll.

The Storyteller rules that the Wall rating is 7 (standard), so that is the difficulty.

Annotations:

Armband: Much like a ring, it is a symbol of wholeness and continuity.

Becan: Small; here meant to imply 'petty.' In folktales, millers have also come to be symbols of greed.

Borach Companach: Roughly translated as "Mister Bandylegs."

Brigit: Lady of fertility, home, good health.

Bru Na Boine: Valley of the Boyne, one of the most beautiful (and mystical) places in Ireland.

Conary: an ancient name.

Devin: Poet.

Erlina: Woman of Ireland.

Etain: Shining lady.

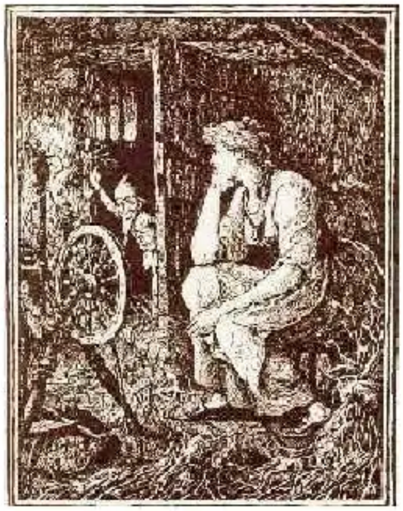
Firstborn son: One who likely will be king after his father. Note that Conary certainly intended no harm to the child, but rather would have enchanted him and brought him to live in a faerie realm. That the babe was a prince would've been in a feather in Conary's cap.

Flagons of ale: These were, of course, enchanted.

Foxes and hares: Probably pwca.

Gold: Representation of intelligence and superiority. Also sympathetic to the Branch of Brigit.

Gray mare: In many Celtic lands, a creature of some power who can find lost trods.



Rump's Revenge

Once upon a time, in the royal land of Meath, there lived a miller called Becan. In recent years, a dreadful drought had fallen on the Bru na Boine, so that Becan's once prosperous trade had dwindled even as the rains had ceased. All the man had to his name was his humble home and his beautiful daughter, Erlina, an accomplished spinner renowned for her soft skeins of wool. 'Twas Erlina who kept food in their mouths, as her father had grown lazy over the past few seasons.

Now one day, it came time for Becan to give his annual tithe to the Righ. The miller appeared before the Righ, and exclaimed how his wealth had declined due to the lack of grain to grind, so that he had nothing at all to give.

"That is a strange thing, since the other people of my lands have made some good effort to provide a tithe that is my due," replied the Righ dryly. "Surely you can provide something for the protection I give you, perhaps a good tool or mayhap a piece of crockery for my larder."

Seeing as how the Righ would surely take his last cracked bowl, the miller grew crafty. "Alas, my lord, I have no such wares fine enough for your hall. However, I do have my daughter, Erlina, and there's magic for sure in her hands. You have heard the wordfame of her wool, soft as butter. I say now for all to hear, the wool's the least of her talents! Aye, for my lass can spin even straw into gold!"

"Now that's a talent worth having," exclaimed the Righ. "We shall see if your daughter is as clever as you say. Bring her to my home tomorrow, and we'll put her to the test."

So the next dawning, Becan brought Erlina to the Righ's abode. The ruler led her into a small crannog where she found a large drop spindle and a pile of clean straw.

"There lies your life," said the Righ. "Spin all day and into the night, and at tomorrow's dawning, if you haven't spun the straw into gold, you shall die by the noose and sleep in the bog." With that, he closed the door of the hut and left her alone inside. Erlina began to cry, for she had no idea how to spin straw into gold. Her tears fell in great torrents, and only when she finally wiped her eyes with her apron did she see that she was not alone.

Watching her closely was a spindly man, no taller than a young boy of a dozen seasons. His cheeks danced red and merry, and his hair hung in curly wisps of silver. The rough cloth he wore sported every color of the wood and forest. And when he spoke, his voice was gruff but kindly.

"Well met, child of the miller. I have heard your tears even on the old roads that cross this place. Why do you cry on such a fair day?"

"I must spin this pile of straw into gold," sniffled Erlina, "or the Righ will have my life to end."

The fae, for that is what the spindly man was, considered her plight but a moment. "What will you give me if I take your toil from you?" he asked.

Erlina reached to her throat, where she wore a pretty but worthless necklace of painted clay beads. "My necklace is yours," she answered, setting it over his head.

The fae immediately set to work, twisting the spindle faster than the girl's eyes could follow. From his hand to the spindle, straw flowed, turning into a shining river of metal. Before dawn came, the straw was gone, and in its place lay a fine pile of gold mesh, ready for crafting. The fae vanished without a word.

When the Righ entered the hut with the sun's rays, he immediately saw the gold, and his jaw fell in astonishment. But greater greed entered his heart, and he bade Erlina stay in the hut while his servants brought in more fresh straw, piled twice as high as before.

"There lies your life," repeated the Righ. "Spin all day and into the night, and at tomorrow's dawning, if you haven't spun the straw into gold, you shall die by the noose and sleep in the bog."

Erlina could not believe her bad luck, and she cried more bitterly for her life, for she expected no second miracle of magic. But to her happy surprise, the fae appeared just as he had before.

"What will you give me if I take your toil from you?" he asked.

Erlina reached to her finger, where she wore a ring woven from the tail hair of a gray mare. "My ring is yours," she answered, setting it in his hand.

And as before, the fae immediately set to work, twisting the spindle even faster than the previous night. Before dawn came, the straw was gone, and in its place lay an even larger pile of gold mesh. The fae again vanished without a word.

The Righ could scarce believe his eyes the next day when he beheld Erlina and the stack of gold. But her heart sank when he had his servants bring in thrice as much straw as had been spun before.

"There lies your life," said the Righ, for the third time. "Spin all day and into the night, and at tomorrow's dawning, if you haven't spun the straw into gold, you shall die by the noose and sleep in the bog. But if I find you in the morn with the straw spun to gold, I will take you to my fine stone keep as my bride." With that, he left Erlina to ponder her fate.

The Righ had barely closed the door when the fae appeared.

"What will you give me if I take your toil from you?" he asked.

Erlina's eyes filled with fresh tears. "I have nothing left to give you," she whimpered.

The fae thought a moment. "Then swear to me by the oak tree that when you are Ban-Righ, you will give to me your firstborn child."

There's nothing to do for it but swear, thought Erlina, *but who knows what may happen before then?* Aloud, she said, "By the acorn, the oak, and the roots, I promise to give you my firstborn child."

Immediately, the fae set to work and before dawn, there lay an even greater pile of gold ere he vanished. Upon entering the hut, the Righ was delighted, and in the presence of his council that very day, plighted his troth to Erlina. Thus she became Ban-Righ of her people.

A year and a day passed, and Erlina was delivered of a fine son, beautiful of form and strong of heart. In her happiness, she'd thought little of the fae who had saved her life, until one morning, on the feast of Brigit, weather warm for the season, he appeared as she was swaddling the babe.

"Thrice I have kept my word to you," he said, "and now I am come to collect what's due. You promised by the acorn, the oak, and the roots to give me your firstborn."

Erlina sobbed harder than ever before, loathe to give her son to the fae folk. She promised him all the wealth of Meath, no mean thing, if he would leave her the child.

"An oath is an oath," the fae said sternly, "and no treasures are so valuable as the child of a king." But his otherworldly heart was moved by her hysterical tears, whether he showed it or not.

"Then one last chance do I give you," said the fae, grumpy and irritable, "that which no mortal has ever had before from me. If in three days, you can guess my true name, the babe shall stay with you." He vanished without a trace, leaving Erlina to ponder his riddle. With haste and fear she sent out one of her retainers to seek out any and all names of the little people, bading her return before evening of the third day hence.

When the fae came back at the next dawn, she spoke to him all the names of Eire she knew, but after each, the fae exclaimed, "Nay, that is not my name!"

On the second day when he appeared, having sought wisdom from a bard, she called out all of the names of Cymru, Albion, Dalriada, and Gaul. Still, after each, the fae exclaimed, "Nay, that is not my name!"

Desperate, on the morning of the third day, Erlina watched and watched for her retainer. The sun was beginning to set ere the lady's footsteps crossed the threshold.

"My lady Ban-Righ," she panted, "I have found no true names of the fae, but I must tell you this extraordinary thing. As I was crossing the river not an hour ago, near where used to be an ancient road, I came upon a hidden glade, in a place where foxes and hares bid each other good night. There was a fire, and around the flames danced a little man, hopping from one leg to the next. And he sang this song so quiet, I could scarce hear him:

Today I forge, tomorrow I bake,
And then the child away I'll take;
For little deems Erlina the dame
That Borach Companach is my name!

The Ban-Righ kissed her retainer joyfully, and no sooner had the lady left than the fae appeared.

"Now, Erlina," he said, "what's my name?"

Erlina knew it would not do to guess too quickly. "Is it perhaps Conner?"

"Nay, that is not my name!" he cried

"Is it mayhap Aidan?"

"Nay, that is not my name!" he cried.

Erlina's smile was coy. "Then, might it be Borach Companach?"

"The Fomor have told you, the Fomor have told you!" the fae screamed, and with a mighty crack of thunder, he drove his foot into the ground so hard that he split right in twain.

Erlina called her faithful retainer and bade her clean up the remains of the fae man. And she tucked her babe into a basket for a warm night's rest.

In the court of Ard Righ Uaine, Sidhe Lord of All the Fae of Meath, things were astir. From the forges of the crafters came such a hue and cry that the lordly ruler put aside his javelin on the practice field and went to see the trouble with his own eyes.

All therein, nocker and piskey, aithech and pwca, had thrown down their hammers and tongs, eyes blinded by weeping.

"What is amiss?" asked Uaine, puzzled, for his crafters loved nothing better than to ply muscle to metal.

"'Tis him we call Conary," explained one of the nockers, "a brethren of my forge! This very night, due to mortal treachery, he has been called by name and torn asunder!"

Now, it's a grave thing, a very grave thing indeed for a mortal to know a fae's true name. The fair folk seldom if *ever* even share such knowledge with a trusted friend of many years, much less a mortal. But Conary's tongue had gotten the best of him. He wasn't the only fae ever to suffer such a fate, and certainly won't be the last.

Uaine was a good ruler, respected by his warriors and

Kiernan: Dark skinned. In this case, dark blue skin.

Mantle: Medea also used a mantle to punish someone; in her case, it burned its wearer to death.

Math: God of wisdom.

Morrigu: Battle goddess.

Names: Knowing a fae's true name gives one power over that fae.

Necklace: The first and least of Erlina's possessions. Necklaces also represent protection and possibly fertility.

Oak, acorns: A tree of power, symbolizing ownership and one's own domain.

Old road: A trod.

Owl: Symbol of cleverness.

Righ, Ban Righ: King and Queen. Ard Righ means high king.

Ring: Symbol of continuity and eternity, more powerful than a necklace.

Seasons: Different fae powers are manifest in different seasons, and the equinox days are particularly powerful.

Straw: Something abundant but worthless.

Stupidity: That the humans made no connection between the gifts and their destructive powers should be evident; fae are supposed to be more intelligent, albeit perhaps more careless.

Sword: Symbol of strength and virility. Used with irony here.

Three piles of straw, three nights: Three was a number of power among the Celts.

Uaine: an ancient name.

Ulster: In fae lore, ruled by Mebh and Ailill, protagonists of *Tain bo Cuailgne*.

Vengeance: A social obligation among all Celts.

honored by his people. But they were wise enough to hide when they saw his face flush to blood red then drain away as water on the shores of the sea. Picking up the discarded javelin, with a mighty roar he sent it flying into the heart of a stone wall. The shattering *crack* deafened many ears for the next few hours.

Later, in the company of his council, Uaine made his plans.

"Good Kiernan, my friend, you who have fought ten dozen battles by my side and lain in my own heart's blood, what say you to this mortal treachery?" asked the Ard Righ.

Kiernan, a doughty aithech warrior of many years, pondered the question. "Vengeance is our right, my lord, but there is this truth, that Conary's wagging tongue brought his doom. The mortal queen was a liar, but there's few among us who can't claim that blame."

Uaine nodded. "Your name I do count among those few, my friend. And what say you, Lady Etain, wise in the lore of Math and his ilk, you who have given me a thousand days and nights of clever counsel?"

Etain, a wise sorceress of the selkies, gave her answer slowly. "Ard Righ, the mortal queen might say something such as this: that Conary had her babe in mind all along, that his was the first treachery, a skilled hand not offered in kindness but in malice." Etain held up a hand at the murmurings of the warriors. "Aye, aye, we know such to be folly. Conary had not a conniv-, er, cruel bone in his body. Nor would he have any harm in mind for the babe, but rather would have brought it to this glorious land of enchantment. So I agree with Kiernan, that Conary was in his own way to blame. But the mortal must be punished for her breaking of an oath. That is beyond any mere lie."

Nodding again, the Ard Righ turned finally to Devin, a weaver and spinner of the pwca. Even now, his eyes gleamed the bright gold of the owl whose feathers he sometimes wore. "And finally, you, friend Devin, whose threads are finer than those of the clouds and sunbeams, and warmer than my own sheep, what is your opinion?" asked Uaine.

"Oh, I agree muchly with the words of yon Daughter of Math and Son of Morrigu," the pwca purred. "So I think what remains is giving a name to our vengeance, no? As we pwca say, Ard Righ, feather for feather, and thread for thread. Death is too easy for this mortal queen and her child. What would *really* stick in her beak, I think, is to lose what she has gained. That should be do-able with ease, thanks to the talents of your smiths." He gave a long blink, and with the embers of Brigit's fires still kindling in his hearth, the Ard Righ saw what should be done.

It was with great joy that the Righ and Ban-Righ of Meath received many lordly gifts from the northern lands of Ulster, where some said lay the finest veins of metal in all of Eire. First came many fine flagons of ale, followed the next day by a lovely mantle for the queen, a fine sword for the king, and a tiny armband of the most exquisite hammered gold for their firstborn son. Even the humble miller, father of the Ban Righ, was not forgotten; there was a new whetstone for his quern. The courtiers from the north spoke with gracious tongues and were much enjoyed by the court of Meath. They stayed three days ere they left for their homes again.

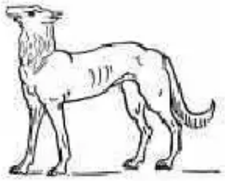
The beautiful bracelet was wrapped around the arm of the boy child the first day of summer by the hands of his mother and father. And to the horror and bewilderment of them both, the glistening band turned at once to straw, a terrible fiber that had a life of its own. For it constricted tighter and tighter until the left arm of the babe withered and fell off. The child was perfectly healthy otherwise, but no person not sound of body can be Righ.

The Righ, his father, a man so besotted by gold, drew his sword the first day of fall. And thereafter, he could never count on his strength in battle, nor amongst his pillows in the evening. For as might be suspected, he eventually put Erlina away, calling for a younger maiden to be his bride. When even two more wives failed to produce children, his council demanded he stand aside, as a man who is maimed in spirit or flesh cannot be Righ. He still had many of his riches, of course, but he was alone and friendless. Who's to say he wasn't all the poorer for it?

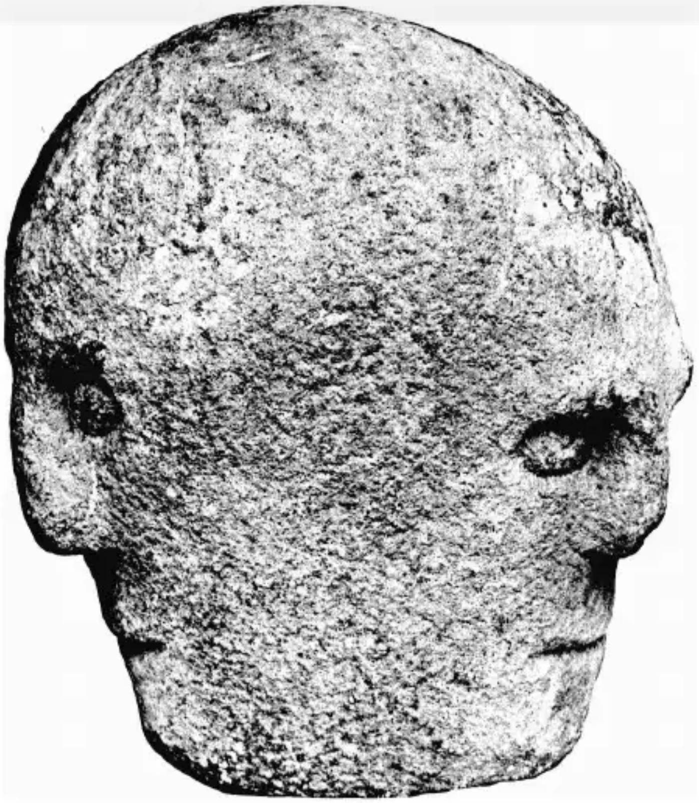
The Ban Righ, Erlina, wore her fine mantle the first day of winter. And thereafter, no matter what task of spinning, weaving, or needlework she set her hand to, it fell apart. Likewise, the womb that gave the Righ such a strong firstborn, it too fell into undoing so that thereafter, anything that grew there withered away and perished. But her beauty remained just the same.

And on the first day of spring, the miller plied his new whetstone in his quern, for there was again grain aplenty to grind, and he found himself missing his old trade. All day and night he ground, for the quern worked twice as fast and finely as before. Another dawn came, and another night, and still he ground. Days later, Erlina found him there, a shell of a man, grinding, grinding, grinding, as if he could never stop. He may still be there today, for all we know.

Thus comes the mercy of the fair folk, for as promised, they'd not killed any of those who brought down Conary's doom. But their vengeance for a friend may have been even more terrible to behold.



Changeling



The Celtic Cycle

Buck Marchinton

Deena McKinney

Wayne Peacock

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Who Are You?

Audience, audience and audience — the three rules of good writing. Well, we wrote this for people who already have a good grasp of **Changeling: the Dreaming** specifically and the World of Darkness (WoD) in general. So there will *not* be a lot of explication in these volumes.

Why? The oldest reason in the world -- time. We are busy people and do not have the time to both explain the original game and introduce new players to our version of it. (Although, most gamers are bright enough to read between the lines anyway!)

Nonetheless, we hope you enjoy our version of Changeling.

If you have not read through the first and second parts of **Changeling: the Celtic Cycle**, you might want to grab your Motives 58 and keep them handy, or download parts 1 & 2 if you are reading this online.

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Changeling: The Celtic Cycle

An Introduction

Finally, the third part of **Changeling: the Celtic Cycle**. I guess you could call this section "And all the Rest," since it is rather a hodge-podge of stuff that did not fit into the other sections!

As I mentioned during the last introduction, this is a work in progress. We changed some of the lexicon which follows to reflect that, so it might be good to give it a look. This installment also has a lot of system-stuff, so if you see any glaring holes, please let me know.

* * *

We have really enjoyed doing this, but we are eager to get back to our "normal" 'zines. We hope that you have enjoyed this too. As with the other sections, it will live on the web for a time. Furthermore, we plan to do a second edition in the Fall (between babies). This second version will only be on the web. PLEASE send us your comments on any of the content of CtCC so we can make the second edition the best possible.

Thanks for your patience and your support.

See you in sixty!

Short & Sweet

Changelings come from Faerie, not the Dreaming.

They are creatures of Faerie and our world. They belong to both, but are never really at home in either.

There are no forces akin to Banality or Dream.

Their Fae Mien is real.

They do not need bunks and Enchantments to cast their magics.

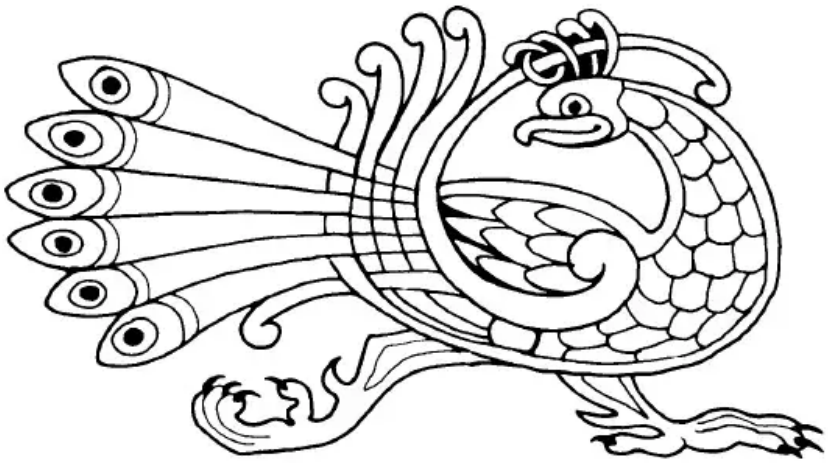
The fae are tied to their culture's traditions.

Did the Celtic fae create the Celtic culture?

No.

Was every Celtic hero (Mythic or otherwise) a fae?

Hell, no!



Terms Not Appearing in This Game

Arts
Bedlam
Banality
Bunk
Dauntain
Deep Dreaming
Dream
Dreaming
Dreamrealms
Seeming
(in reference to age)

Working Lexicon

Antipathy — In effect, Antipathy is "anti-fae." It represents the forces of the universe that oppose the fae. Some loremasters of the changelings believe this force was created by the Formorians to eradicate them. Others seem to think of it like a disease, the fae equivalent of the Black Plague. The most concrete example of this force is cold iron, anathema to changelings. Another example is the Gauntlet itself.

Perhaps because of their affinity for the Otherworld, Antipathy seems to affect the sidhe more than other kith. Although any fae who fail to fulfill the roles defined by Kith, Legacy, Season and Court feel the bite of Antipathy, the antithesis of their fae natures.

Arcadia — (Tir Tairngir, the Land of the Blessed) Arcadia was one of the penumbric kingdoms of the Fae that was separated from Gaia in the times of old. Now it resides in the Faerie – out of reach of most fae.

Balefire — These fires of multicolored flame, kindled in Faerie, give off what Fae refer to as the Wyrding Light. These fires, when kept near Trods or other places where the wall between worlds is weak, need no fuel to burn. Things exposed to the Wyrding Light age more slowly.

Balefires were the symbols of the noble's rank before the Shattering seals of the Danu's favor and their right to rule. Some claim the Accordance War was largely provoked by the sidhe's attempts "to get back their property."

Bans — The limitations that are placed upon changelings. To violate your ban is to go against your true nature, and to invite Antipathy.

Branch — Each of the Fae Gods (such as the Tuatha de Dannan) has a variety of Feats associated with it, called a Branch. The Branch of Llyr, for example, includes Feats affecting the sea and weather.

Bruideve — a fae homestead in Da Derga

Celtic — *Celt* is a catch-all term for the myth, customs and societies of ancient Ireland, the Isle of Man, and the western highlands of Scotland (the Goidelic); Wales and Cornwall (the Insular Brythonic); and Brittany (France – The Continental Brythonic).

The Celtic peoples bred with the Tuatha de Dannan and created the Changelings and Kinain. The Changelings and the Celts influenced each other's culture.

Changelings — (Fae, Kithain) Changelings are beings whose parentage lies with Faerie and Humanity. In the Mythic Age, fae spirits (the chimeric Danu) were profoundly humanized by their contact with the inhabitants of Earth. They acted as humanity's muse – influencing early human cultures.

Eventually they interbred with beings of Gaia (humans and nature spirits). Inanimae formed from the mix of the Danu and nature spirits. Kinain were the offspring of these unions with humanity. Some kinain were born with strong fae souls, these creatures are known as Changelings.

Changelings are only reborn in bloodlines of human families that once interbred with the Danu of old (the Kinain), but there is little order in their genesis. So one family may produce a sidhe in one generation and a boggan two generations later. (In CtCC there are a lot more kinain.) These bloodlines are matrilineal — this is why most of the "families" are lost — i.e. your surname means nothing. (There are no powerful Giovanni-like fae families of kinain.)

Charm — A magical power possessed by a Chimera.

Chimera — (Somhlth, pl. chimerae) Spirits from Faerie. Some are servants of the fae; others are treated as equals or gods. Chimera can range from magical machines made by the knockers to the goddess Dana, mother of the True Fae, and "grandmother" to Changelings.

Lesser Chimera are different in character from most nature spirits for they include bygone beasts (i.e., griffins) and spirits which manifest as material objects (flying books or toys). They are not the spirits of the plants and animals of the "natural" world, but creatures and things touched with the wonder of faerie.

Greater Chimera include the Danu, and maybe even the old, pagan gods themselves.

Comhairle — The comhairle is a group of adult changelings who are chosen by lot to serve as the war council for a fae ruler. They have the right to approve or refuse another's challenge to the ruler. The comhairle can be made up of any kith of any station. Kinain may also serve if they are accepted as a fellow vassal.

De Danaan — (True Fae) A Celtic term for the first Chimeric spirits to arrive from Faerie. They spawned the Changelings and the Inanimae. Fae of other cultures or Domains, have similar terms, but disagree on exactly who or what the gods were.

Day — the Fae measure their days from sunset to sunset, rather than using the sunrise. Rather than continually refer to this, or risk confusing the issue, please remember than when measuring time, a "day" is really a night.

Domains — A domain is an area under the influence of a certain group of fae. The Celtic Domain covers Britain, Canada, Brittany, Ireland, and much of the United States. These domains have no fixed borders in most cases. They represent areas where the kinain and their cultural descendants now live.

Other Domains include the Nunnehi Domain, the Norse Domain, the Olympian Domain, and the Domain of the Middle Kingdom.

The United States would be a patchwork of Domains if they were drawn on a map. Chicago, like most major cities in the world, would have areas under the control of Nunnehi, Norse, Celtic, Olympian, and the Domain of the Middle Kingdom.

Dying Lands — This is the name that the fae and all other creatures of Faerie blood use for our world. It comes from the fact that this was the first place the Faerie met death and it is from this place that Antipathy, and its embodiment, cold iron, was born. The Dying Lands is the place of mortals, is the place where aging and dying are common and inevitable occurrences, as opposed to the faerie realms where immortality, or at least cyclical continuance, is nearly assured.

Enhancements — An Enhancement is a purely system-oriented term. When a fae *enhances* the base effect of a magic feat, she loses a die from her die pool, thus making the Feat more difficult.

Fae — A changeling.

Faerie — (Undying Lands) A place in the Deep Umbra from which the forefathers of the fae, the Danu, came. Sometimes used to refer to spirits from that realm. This place was the Dreaming, as such.

Faerie Realms — (Fae Realms) The sidhe and the Tuatha De Dannan created many Faerie Realms in the Otherworld. These other realms were called Annwn, Tir fo Thuinn, Mag Mell, Tir Nan Og, Avalon, and so on.

A fae realm would be one controlled by a Changeling, while a Faerie Realm would be under control of a chimeric being, i.e. a De Dannan. Fae Realms are usually found in or near the Shadowlands, while Faerie Realms are usually in the Deep Umbra.

Feat — a fae "spell." Replaces cantrip.

Freehold — a place controlled by a commoner containing a Balefire. These now resemble Garou Caerns, or could even be holy sites (or hospitals), or faerie glades.

Gauntlet, The — (the Wall) The barrier separating the spirit worlds from the Dying Lands, our own world.

Geas — Inherent weaknesses of Chimera. (pl. gaesa**)**

Glamour — Fae illusory magic practiced on enchanted mortals.

Ire — Ire is measure of a spirit's capacity and propensity to harm others. It corresponds in all ways to Rage, from other World of Darkness games.

Legacies — Legacies are far more important in this game. Legacies represent the faes' true calling, their mission and go a long way to determining how they harvest Wyrd and how they gain Antipathy.

Ley Center — a place where trods cross. Often, but not always a holy site for garou and other supernaturals.

Lost Ones — Changelings that lived through the Interregnum, usually referring to powerful sidhe.

Mien — The "true" form of the Changelings. Changelings must expend Wyrd to assume their true forms.

Mysts — Mortals exposed to the Fae Mien or Feat tend to reintegrate into their world view over time.

Otherworld — (Achren) The fae term for the Umbra. The plural usage, Otherworlds, refers to the multitudes of realities (worlds, realms, etc.) within the Tellurian.

Portal — (Beacon) Hill tops, stone Circles, dolmans, stone circles used as entry or exitways from Trods.

Rath — A "noble" freehold.

Realm — A semi-permanent location created in the Otherworld. In ancient times it was called a sídh. This term later became associated with the masters of realm-making, the sidhe.

Season — One of the Changeling's ties to this world is evidenced in the season of their birth. During this season the fae's power grows and during that season's Antipathy their power wanes.

Shadowlands — (Da Derga) This is spiritual reflection of the Dying Lands, and the first spirit world usually encountered when passing into Achren (the Otherworld) from our own reality. The Penumbra.

Slumber — A trance-like state that many spirits fall into in the spirit worlds. It is more like hibernation than sleep.

Sympathy — Sympathies are items, plants, colors and other forms of "mojo" to draw connections to the powers of this world and Faerie. Sympathies are used to make magical Feats more reliable and effective. A particular sympathy may only be used once a day (see *day*, above) by a particular fae.

Trods — (Ley Lines, Straight Tracks, Low Roads)Paths through the Otherworlds.

Treasure — (Item of Power) Treasures are magical items imbued with a spirit of Faerie, a chimera.

Underhill — the fae term for the spirit world or Umbra. Such as, "I'm going Underhill."

Wyrd — (Power) Wyrd is the force used to create Magical Feats, Glamours and manifest a fae's true form (Mien). It is actually more closely linked to the Mage idea of Quintessence, than spirtual Gnosis. Wyrd energies abound in the Shadowlands.

Wyrd can also be harvested from events or places that re-enforce the ideals, virtues society, and function of the fae: Some SCA-like events, glades, some pagan rituals, etc. Fae-inspired artworks also produce power.

The term "Wyrd" is also a measurement of a chimera's connection to the ancient powers of Faerie. It is the same as the Power characteristic in other WoD games.

What Changed?

Not much really, there are two new terms:

Portal (Beacon)

Ley Center

Treasure

A View of Straight Tracks

Imagine a fairy chain stretched from mountain peak to mountain peak, as far as the eye could reach, and paid out until it touched the "high places" of the earth at a number of ridges, banks, and knowls. Then visualize a mound, circular earthwork, or clump of trees, oriented on these high points, and in low points in the valley other mouns ringed round with water to be seen from a distance. Then great standing stones brought to mark the way at intervals. . .

–Alfred Watkins, quoted by John Michell in *The View Over Atlantis*

The Otherworld & its Denizens

Changelings are creatures of two worlds, and this section details how they relate to the Shadowlands and the creatures of Faerie which still dwell there, the chimerae. But first a look at how the fae transport themselves to their shadow realmsand how they can bring the touch of Faerie to this world...

Trods

. . .He only knew to climb
Amid forgotten way-marks on the old straight track
To where there gleamed for him the beacons of a world sublime.
–H. Hudson

There are pathways of Wyrd energies that flow through the Otherworld, skirting the Dying Lands. They follow their own peculiar geometry, but they are highly prized by those who know of them. **Ley lines**, **Straight Tracks**, Low Roads, or **trods** – whatever name you choose to describe these enigmatic pathways, they are valuable travel routes for the fae. Travel by trod can be accomplished in a fraction of the usual time, so that a horseman on a trod may outpace a sports car in the mortal realm (and in case you are wondering, no one has yet managed to get a car onto a trod – travel by foot, horse or – in certain circumstances – boat are the only options.). To mortal geography, ley lines are marked by a series of notable geographical or archeological sites – hill tops, stone circles, etc. – that form a straight line. These sites are call **Beacons** or **Portals**, because they are waypoints allowing access to a trod.

An active trod appears as a shimmering golden path, with motes of light floating like dust specks a few inches above the trail. Trods are normally only active when someone is upon it, and generally only apparent for a hundred feet or so in either direction. Numbers and power level may alter this, so a party of sidhe or a sorcerer casting glamours everywhere will increase the distance the ley is active. This lead time serves as advance warning to sentries, although a skilled sorcerer may mute the active effect.

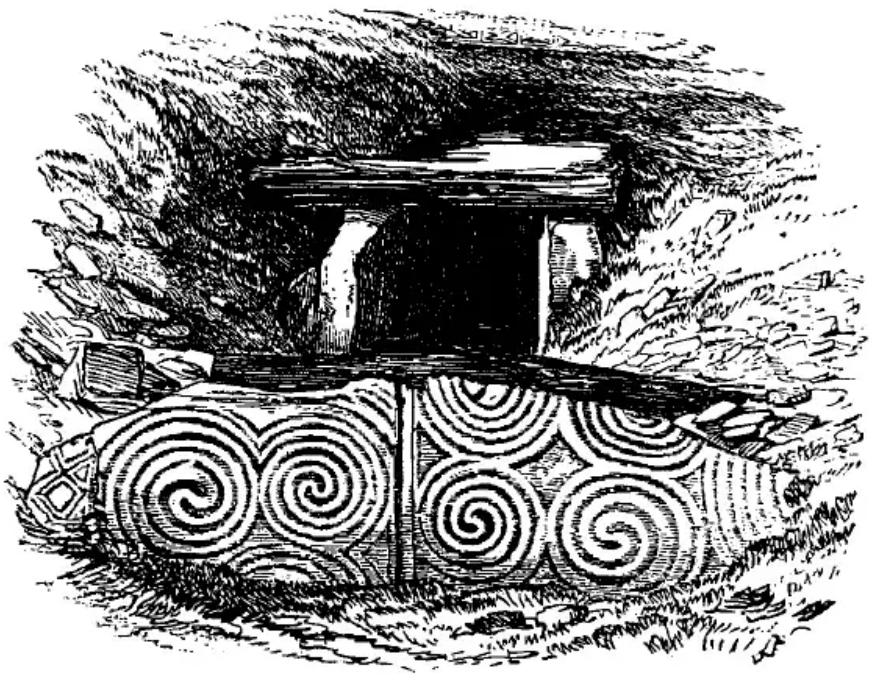
Straight Tracks always appear level to the traveler, regardless of physical topography. Near Beacons the land appear similar to the adjacent territory in the Dying Lands, but between Beacons the terrain grows hazy and indistinct.

At points where one trod crosses another, a traveler may switch trods. A place where several trods meet, called a **ley center**, is a powerful nexus of energy; nodes and werewolf caerns are frequently found at such places.

The greatest trod is the Silver Path, which runs from the Arcadia Gateway to the home of the Tuatha de Danaan, known variously as Tir Tairngire or Arcadia. The sidhe traveled the path during their return; none have found the path since.

Trods vary in strength with time and location. Those overlaying urban centers are weaker than one in the countryside. High concentrations of iron or steel have a particularly corrosive effect on trods. Trods tend to be weaker when distance between Beacons is considerable; this is why trods to realms are so hazardous. Such lays may be thin to the point of transparency, and are prone to fading altogether for a moment or so. During high holy days, trods are at their strongest, and are all but the iron-damaged leys are quite travelable.

To travel a trod,find a Beacon which marks the



path of the straight track – a hilltop, standing stone, etc. – and open it (it is possible to open a trod anywhere along its length, but this requires a Feat). Trods are at their most accessible at either end – the terminal Beacons. To venture onto a trod requires a bit of knowhow a basic Wits + Gremayre roll (See sidebar for difficulty numbers).

Rates of travel on a trod vary considerably, but are always much faster than traveling in the Dying Lands. Typically, one can expect to cover a given distance in 1/100th of the ordinary time. With luck, skill and perhaps a Feat, travel rates of 1/1000 are possible. Travel speed is normal close to a Beacon, moving faster the further from these earthly touchpoints; to the traveler, apparent speed does not change.

Ordinarily, traveling requires a Wits + Gremayre roll; the target difficulty depends on the distance and complexity of the journey – e.g., how many trod connections are necessary. A straight shot on a single track could require a 6, while a 3,000 mile journey involving multiple trods would be target 9 or 10. Base travel rate is 1/100th, plus another 100th per additional success. So, with one success a 500 mile trek would seem like a 5 mile hike (1/100th of 500 is 5), while four successes would cut the walk down to around a mile and two thirds (1/300th of 500 is 1.66). Achieving no successes means you are doing little better than normal time (although you can realize this soon enough). A botch means you got tremendously turned around and/or stepped off the trod. Should this happen, it requires a considerable bit of luck and skill to find the Trod again. Inactive trods can not be sensed without a proper Feat. An active trod can be sensed with a Perception+Kenning roll (difficulty is the Gauntlet Rating).

For example: the sidhe Keela wishes to take the Low Road to visit her lord some 400 miles away. She locates a Beacon – a craggy bald atop a high hill. The soft thrumming of Power runs through her like the warmth of a friendly pub on midwinter's night. After looking at the ground a moment, see sees the barely-perceptible path between two large stones, in line with another hilltop on the horizon. She steps onto the spot, turns towards her destination, and. . . the path begins to glow. She sees the glow, like dustmotes caught in a sunbeam, lancing off towards the distant hill. As she walks, the world around her grows hazy and dim. . .

(A successful Perception + Kenning shows Keela about where the path is, but to find it precisely and activate it, she must roll Wits + Gremayre (Target Gauntlet -2= 6). She scores three successes, so she finds and activates it right off the bat.

The Storyteller decides that this trod doesn't go straight towards her lord's lands, but crosses a ley line that does; therefore, he tells the player to roll Wits + Gremayre, targeting 7 to reflect the moderate difficulty of this particular journey. The player rolls two successes; Keela is covering ground at 1/200 the normal time, so she crosses 400 miles in the time it takes to walk two; she reaches her goal in about half an hour. If the player had rolled three successes, the travel time would have been equal to 400/300= 1.33 miles.

Demesne

The very existence of fae leaves a mark on reality, and fae tend to subtly re_work reality where ever they are. In places changelings dwell, the effect becomes stronger. Reality takes on an enchanted air, like a scene out of a Maxfield Parrish or a Waterhouse painting. The World Wall weakens, and both the physical place and its shadow in the Penumbra take on a faerieland air.

Characteristics of a Demesne

The Gauntlet is lower in a Demesne (usually 7- Demesne Rating, so a 5 dot Demesne has a Gauntlet of 2), and is usually 1 lower on Festival days (so at the center of a powerful Demesne a mortal may well wander into the Otherworld unawares). Though all fae find magic easier to work here (the difficulty is always 6), the "owner" of the Demesne is more attuned to it, gaining an additional -1 difficulty to all rolls dealing with the area (including Glamours, Feats, Perception, Gremayre, etc). Chimera tend to congregate here, both benign, dangerous and neutral. Other denizens of the supernatural world may also find these places attractive. Mages may find their Art easier to perform (except for the Time Sphere), Garou may cross into the Penumbra more easily, and even vampires may find pleasant effects (like being able to stay awake and smoke-free during the day, for example).

Most Demesnes have a decidedly Otherworldly effect that thumbs its nose at the what we consider natural laws. Here are a few of the strange effects that can be found in a Demesne:

- Time runs very slowly in the demesne (half speed in a minor demesne, but in a powerful area, days or weeks may pass) In the Shadowlands the effect is much more pronounced (orders of magnitude), so that characters spending a night in a powerful demesne may find a year or even a decade have passed .
- Time runs very quickly in the demesne (reverse effects of the above – a young man lost in the enchanted forest may come out at weeks end bent and grey).
- Time runs backwards (either at normal pace or in conjunction with other time effects)
- It is extremely easy to get hopelessly turned around without a successful Wits + Gremayre roll (difficulty 3+ Demesne rating).
- Perspective shifts so that it's difficult to distinguish near from far. Missile throwing is tricky, and narrow stream make take far too long to cross.
- Ethereal tones or music can always be heard in the background, but its source cannot be found.
- A single sense is amplified. For instance, characters can hear the distinct thrumming of millipede feet, or be overwhelmed by the intoxicating scent of flowers.
- A single sense is muted to the point of absence. If sound is dulled, characters will have a difficult time communicating verbally.
- Atmosphere – aka the "Ridley Scott Effect" The air is always filled with. . . something, be it falling leaves, floating dandelion seeds, or snow.

Most Demesnes have only one or two of these effects, although they may possess several lesser effect or even

In Game Terms. . .

Difficulty to access: At a Beacon (Gauntlet-2), At a Terminal Beacon (Gauntlet-3). In the Otherworld, a Wits + Gremayre (6) is required to step on an inactive trod, assuming you know where it is. Stepping on an active trod requires no roll.

Optional Rule

At Storyteller's Option, Enigmas or Cosmology may be used in the place of Gremayre; however, penalties should be imposed in the form of higher difficulty or extra dice required.

. . .Enough of That

Although lots of system stuff has been included here, don't limit yourself to game mechanics. Storytellers should play up the non-system elements of a demesne, a place of whimsy, horror, and delight, full of magic and mythic elements.

Is a Chimera a Sprit?

Yes. Essentially a chimera is a spirit, a creature of the Otherworld.

randomly change effects from day to day or season to season.

Creating and Maintaining a Demesne

Most Demesnes are created with no real thought – places frequented by Changelings take on the characteristics of a Demesne after a few years.

If a fae wishes to claim an unclaimed Demesne (the owner died, for instance), she must perform a ritual of claiming, which usually involves letting her blood mingle with the earth of the area and invoking certain words of Power at an appropriate time of day and/or season. A Wits + Gremayre (difficulty 6) roll is required, garnering a number of successes equal to twice the rating of the Demesne. Two temporary Wyrd points per level must also be expended. A Demesne may be attuned to up to three individuals, who can share the cost of attunement. Once the owner(s) have become attuned, no one else may do so unless the owner(s) permit them or relinquish ownership.

A Demesne must be maintained. Ordinarily, the presence of an active fae is enough to do this, although many things contribute to the health of the area, including upholding of bans, an increased number of fae, the casting of Glamours, the presence of a balefire, the natural beauty of a spot and the Romantic significance of the spot in the minds of men and fae.

Should a Demesne be abandoned but is otherwise undisturbed, it will gradually lose its power, reverting to normalcy over the course of months or years. Perhaps paradoxically, more powerful Demesnes lose their overt effects more quickly: a Rank 5 Demesne will degrade to Rank 4 in three months, a Rank 4 to a Rank 3 in an additional 9 months, 3 to 2 in an additional 27 months, and 2 to 1 in 81 months. For a Rank 1 Demesne to fade completely from the Dying Lands takes an additional score of years (243 months).

Faerie Realms

There are a number of faerie realms in the Otherworld, created by the Tuatha de Danaan long ago. Most of the fae who inhabit the realms are Ancients who arrived there between the beginning of the Sundering and the Shattering. The lands and their rulers have drifted together and mirror each other's personality – literally, "the king is the land and the land is the king." In general, the fae of the realms are . . . insular, and care little of what transpires in the Dying Lands. The exceptions, however, make for interesting times.

Annwn: A gloomy land. Clouds cover the sun during the infrequent days, although the moon is usually out during the long nights. It was thought to be the kingdom of Death by the Welsh.

Arcadian Gateway: This realm which houses the sealed terminus to the Silver Trod is ruled by two Ancients - the Seelie Lord Lysander and the Winter-born Princess Mariana. Few fae have found their way here, and those seeking to open the gateway itself have failed. As with many realms, it is a place of subtle perils and deceptions both annoying and dangerous. A stream may be much deeper than it appears; a delicate butterfly may drink the blood of the unwary; the fragrance of a lovely flower may put an admirer to sleep for years.

Tir fo Thuinn: "Land under the Waves"

Tir Na nOg: "Land of the Young". Perhaps the grandest of the realms, Tir Nan Og has snow-covered peaks, deep forests, rolling seas, and oceans of grass. Here the fae make love and war with equal abandon, finding countless ways to pass eternity.

Tir Nam Bo: "Land of the Living." This realm is largely populated by the descendants of the Celtic tribes of Britain and Gaul, who were brought here from the Dying Realms either for reward, punishment or at the whim of the fae.

Mag Mell: A pleasant realm of warm days and soft nights. A place of rolling plains, secluded groves and burbling brooks, Mag Mell is like a mellower version of Tir na nOg.

Tir Tairngire (aka Arcadia): Meaning "Land of Bright Promise," it is the fae equivalent of heaven, the land where (supposedly) the Tuatha de Danan reside and (according to many nobles) the place where the sidhe spent the last few hundred years. Since the Resurgence, no one has been able to follow the Silver Path to its legendary final destination.

New Background: Trod

You have access to a particular trod. This doesn't mean no one else can use it or that you can't use others, only that this one is familiar and freely accessible to you.

• The trod is quite brief – perhaps it is weak, new, or was broken. It runs for only a mile or two.
•• The trod runs for scores of miles, and may be crossed by one or two other trods.
••• The trod runs for over a couple of hundred miles, and intersects several other trods.
•••• The trod runs for a thousand miles, with several ley centers.
••••• The trod travels to a faerie realm.

New Secondary Knowledge: Trod Lore

This includes both a working knowledge of key leys and ley centers, and an understanding of the nature of trods. While some commoners have a fair grasp of Trod Lore, sidhe jealously guard their secrets.

• You know just enough to get into trouble.
•• Short jaunts are no trouble, and you know a trick or two to move even faster.
••• You prefer faerie roads to asphalt ones – they are more familiar and more convenient.
•••• You know about as much as anyone about how trods work.
••••• You can reach most any place in the world, and many realms besides.

Chimera

The third facet of fae magic comes from their cousins, the chimera. These strange spirits possess the ability to mimic other spirits and materialize in the Dying Lands. *Chimera* is a broad term — it can refer to a frail wee spirit, no bigger than a babe's thumb, or Danu herself. Don't get the ideas that they are always the servants of the fae. Chimerae are not always allies of the fae, although they suffer many of the same vulnerabilities, such as to cold iron.

Chimerae, or *somhlth*, are older than the fae. They are spirits born in Faerie, who like the fae, have come to live in Gaia and in the Otherworlds — between their home and The Dying Lands. Minor and Middling chimerae are as trapped in the realms surrounding Gaia as are the fae. Greater Chimerae may know of Trods leading back to Arcadia, but so far this knowledge has not been revealed to the Changelings.

While the sidhe lords brought many powerful *somhlth* with them, and still posses chimerical allies, chimera on the whole do not see the sidhe as their masters. Nockers and Pooka are just as favored in their eyes. Individual species of chimera have their own predilections. Gryphons, for example, rarely serve any fae other than powerful (Rank •• +) warriors of house Gwydion.

Chimerae posses a strange form of mimicry that allows them to seem like sprits of Gaia. This has allowed them to exist in Gaia, and in many of her realms unmolested by shamans and the like. When in the Otherworlds they can take on the form and spiritual "appearance" of a tree, rock or frog spirit. Some of these *somhlth* seem to forget their true natures over time, and perhaps Gaia has taken a few of these orphans in. (Some others have switched allegiance to the Wyrm — perhaps these are the formori of this age?)

Many *somhlth* also posses the ability to shapeshift once they materialize. Almost to a one, chimerae are inquisitive, malleable, and mecurial. Some are great tricksters, others are monsters of your worst nightmare.

Traits

Chimerae have four stats. They are discussed in detail later in this chapter.

Ire — The *somhlth 's* raw aggressiveness.

Gnosis — The chimera's aptitude for knowledge and ability to interact with other beings.

Willpower — Willpower just about sums it up, don't it?

Wyrd — The spirit's innate reserve of power. This is power they gain from the Otherworld.

Common Charms

Unlike most other spirits, all chimerae share certain powers:

- **Materialize:**

Materialized spirits turn their Wyrd into physical forms. They can stay Materialized as long as they wish, but they suffer from the Antipathy Plague (see below) when they reside in places with a higher Wall rating than their Gnosis. Entering such an area usually requires a Willpower roll, difficulty 7.

If attacked, their bodies take damage normally, but each level of Aggravated damage robs them of both a Health Level and a point of Wyrd. The Materialized bodies heal normally, and just like changelings, healing can be increased magically.

Materialized spirits regain Wyrd just like changelings, except points lost due to Aggravated damage. These points can only be regained by Slumbering in the Shadowlands or a faerie Realm. They return at one point per day spent slumbering.

If a Materialized spirit dies with at least a single point of Wyrd left, they discorporate and reform in the Otherworlds following the rules above. If they have no Wyrd when they run out of health levels, then they are dead. Forever and ever.

A spirit may materialize and affect the physical world. To do so, the spirit' Gnosis must equal or exceed the Wall rating for the area. When a spirit Materializes, it must spend Wyrd to create a physical shape and give itself bodily Traits. However, a spirit still rolls its Gnosis for Social or Mental activities. The Wyrd are as follows:

Wyrd Cost	Trait
1	Per one Physical Attribute level
1	Per two Ability levels
1	7 Health Levels (as a mortal)
1	Per additional Health Level (each extra Health Level also increases size)
1	Per one Health Level healed (Regeneration)
3	Per one Health Level of aggravated damage healed (Regeneration)
1	Weaponry: Per die of aggravated damage done in addition to Strength

Spirits have no limits on their Attribute and Ability levels. It is possible for them to generate unbelievably potent forms if the spend enough Wyrd. Most have a prime form to which they default when Materializing.

- **Spirit Mimic**

Chimera have the ability to mimic the spirits of Gaia — giving fits to other supernatural shamen. When this charm is activated, the chimera will seemingly become a spirit that would most make sense to viewer — the chimera does not control this power. In some cases, the spirit will flip-flop from form to form — driving the poor shaman crazy! (Mages who are masters of Spirit really hate this!)

This Charm costs 1 Wyrd.

Geasa

Chimera suffer from two horrible gaesa, which more than make up for their ability to mimic Spirits and Materialize. Since the Shattering, they have found that their favorite playground, Gaia, is freakin' dangerous. (They don't call it the Dying Lands for no reason!) Still, many Chimera brave the danger to bathe in deep pools and feel the rain and sun on their skin.

- Antipathy Plague — For every day that a chimera spends

Gauntlet, Wall and difficulty: a Clarification

The Gauntlet is the measure of the World Walls that separate this world from the Otherworld. For most intents and purposes, the Gauntlet rating is also the difficulty for casting magic. However, the Gauntlet may fluctuate while the magic difficulty remains the same. For example, magic difficulty in a Demesne is always 6. However, the Gauntlet rating varies depending on the strength of the Demesne. It may be lower still during "magic times" – Festival days, for example.

Is a Spirit a Chimera?

No. Chimera are spirits born in Faerie — although they may feel at home anywhere.

What the Heck is That?

Storytellers should play up this strangeness by lying to players who encounter chimerae. Yes, lie like a bandit. Give contradictory descriptions and play up the slippery nature of Chimera.

For example (in a Mage story): "Okay the water elemental draws nearer, when suddenly from its fiery maw a bunch of flowers pours down from its branches."

Get the idea?

So why haven't the theurges or Dreamspeakers ever encountered them before? Well, the easy answer is they have. They just did not know it. That is why it is *important* to play up how well Chimera can mimic other spirits. Of course you can also retrofit them into other games. (Fianna, Nuwisha, and Verbena may have some knowledge of these strange creatures.)

System: A Storyteller should require an extra three successes for any effect that normally functions on a spirit when targeting a Chimera in the Otherworld. For each dot in Chimera Lore, this effect is lessened by one, so at three dots, a character has learned enough of Chimera to negate this effect.

This does not function as immunity to spiritual attacks. It only comes into play when someone tries to command, commune or in some way coerce a Chimera.

in an area with a Gauntlet higher than it's Gnosis, it looses a permanent point of Wyrd. This point of wyrd can only be regenerated by Slumbering in the Shadowlands.

Even when in places with a low gauntlet a Materialized chimera must eat enchanted food (at least 1 Wyrd) or loose 1 point of temporary Wyrd. Sleeping (not Slumbering — that can only be nod in the Shadowlands) in a Desmense or near the Portal to a Trod will offset this loss.

- Cold Iron — Cold iron causes aggravated wounds to chimerae. They lose health levels and a commensurate number of Wyrd when damaged. Furthermore, the Armor charm does not protect against cold Iron weapons. While the physical (Aggravated wounds can be healed with Magical Feats, the Wyrd lost can only be regenerated by Slumbering in the Shadowlands.
- Calling — If a being ever knows the true name of a chimera they gain some power over it. It can be forced to Materialize (as long as it can, see above) and do some service for the being. The Chimera must attempt to live up to the meaning and *intent* of the command. This works for mortals as well as supernatural beings.

The chimera cannot be forced to do something that would cause its final death. But endangering the material form of chimera is fair game. Abusing this power will attract the unwanted attention of Greater Chimera, who are under no compunction to server the master of the name. Chimera have also been known to appeal to the sidhe when they felt abused.

Spirit Traits

Spirits have their own set of traits, some of which relate to the traits of the changeling. Most of the Traits and Charms below relate to the powers they have in the spirit worlds. To affect the Dying Lands the spirit must Materialize. When it does this, it gains many of the Traits familiar to changelings.

Willpower

Willpower is used by the spirit to attack and flee from danger. It acts as their dice pool for almost any "physical" action they take. When one spirit tries to catch another, it is done with opposed Willpower rolls.

Difficulty	Action
3	Easy
5	Fairly simple
6	Normal
8	Difficult
10	Virtually impossible

Ire

Ire is a spirit's anger and capability of violence. When spirits attack (roll Willpower to see if they hit) roll Ire (difficulty 6) to see how much damage they do. Each success inflicts one Health Level to beings of the Dying Lands or 1 Wyrd to another spirit.

Gnosis

Gnosis is the spirit's dice pool for any intellectual action it takes — any roll that would normally involve one of the Social or Mental Attributes (Apperance, Manipulation, Charisma, Perception, Intelligence and Wits).

Wyrd

When using magic or fighting, spirits use batteries of Wyrd to power their Charms and Feats.

As a spirit drains off this power it becomes more translucent, unkempt and frayed. If the spirit is reduced to 0 Wyrd, it discorporates — fading into the Tapestry of the spirit worlds.

These spirits reform in 20 hours minus their Gnosis, with one Wyrd. From a safe spot in the Otherworlds they can enter a state Slumber and recover 1 Wyrd per hour. (Wyrd lost to Aggravated damage takes one day per point.) Spirits tend to wake up when they have completely recharged, but some will Slumber for eternity if not awakened.

Tasks

• Movement

All spirits, even without wings, fly in the spirit worlds — most of the time there is no ground after all. The movement rate per turn is 20 + Willpower in yards. This only applies to the Otherworlds. There is no distance or time in the Tapestry.

- **Pursuit**

Any pursuit is a contested Willpower roll, but spirits vs. supernatural have an edge. After all it's in their back yard. A spirit trying to escape a supernatural rolls its Willpower (difficulty 6). It adds three to the number of successes it attains. Supernaturals roll Willpower (difficulty 8) to catch it.

- **Communication**

Changelings are spirits. From the Dying Lands they must use their Feats to communicate with spirits. Inside the spirit worlds, they have no trouble speaking their language.

Charms

Charms are spiritual powers. While many Charms are effective in both the spirit worlds and in reality, some are exclusive to one or the other. Like Feats, Charms cost Wyrd to create, but most last for an entire scene. (Combat-related charms only last a turn.) As you can see, the nature of charms is incredibly variable, so read the descriptions carefully to determine their exact cost, use, and their duration.

- **Appear:** With this Charm, a spirit can manifest in the Dying Lands, without Materializing. It cannot, however, affect the material world in any way while using this Charm. Demons use it to taunt their victims and elementals use Appear to commune with nature and the changeling. Costs five Wyrd.
- **Armor**: This Charm provides a spirit one soak die per Wyrd point spent. This is the only way that spirits can soak damage in the spirits worlds. (Materialized spirits can use stamina.) This does not take an action, but the spirit must spend the points before damage is rolled.
- **Blast Flame:** The spirit can blast a gout of flame at opponents in all worlds. The Wyrd cost is two per die of aggravated damage.
- **Blighted Touch:** The merest touch of this spirit is enough to bring out the worst in the target. If the spirit successfully attacks, the target must immediately make a Willpower roll, difficulty 7. If he fails, his negative characteristics dominate him for the entire scene. This may cause a shift in the dominant Legacy of the changeling, or have more subtle effects — the Storyteller may decide the exact effects.
- **Cleanse the Blight:** The Charm purges spiritual corruption in vicinity. It can be used in all worlds.
- **Create Fires:** By succeeding on a Gnosis roll, the spirit can create fires. (The difficulty varies from 3 for small fires to 9 for conflagrations.) The Wyrd cost varies from one to five points.
- **Dragon Sight:** Most spirits have a natural sense of the dragon tracks of the spirit world and are able to travel them without difficulty. They also have the ability to find Wyrd-laden sites (and things) in the Dying Lands. Each use of this ability costs one Wyrd.
- **Flood**: The spirit can cause all the water in a given area to rise rapidly, causing flooding, The Wyrd cost is five per one-mile radius.
- **Healing:** This allows a spirit to heal beings in the Dying Lands. The spirit spends one Wyrd per Health Level, or three per Health Level if the damage is aggravated.
- **Human Form:** This Charm allows a Materialized spirit to assume a human guise. It may change its shape, sex, age and then revert to its prime form. Each change costs two Wyrd.
- **Kindle Life:** This Charm gives the spirit the ability to kindle life's fragile spark wherever that potential exists. Thus spirits with this ability may cause seed to germinate, fertilization to occur or fruit to grow on trees. This also allows the spirit to kindle "procreative" passions as well in others. This Charm costs five Wyrd.
- **Nature Sense:** Allows the spirit to sense all the goings on in a natural setting it is tied to. Each spirit may have a different setting: deserts, ponds, rivers, seas, forest, swamps, mountains, moors and caves. These settings may also include man or fae - made structures, such as shrines or temples dedicated to gods associated with a particular element or environment. Wyrd cost is 5.
- **Poison:** The poison of spirits is a malignant poison that consumes the Wyrd of the victim. The target must make a Willpower roll for a number of rounds equal to the spirits Ire, and with a difficulty equal to the Wyrd of the poisoner. Failure results in one point of Wyrd consumed by the poison. Botching causes 5 points of damage. Wyrd cost is equal to the Wyrd of the poisoning spirit.
- **Re-Form:** This Charm allows a spirit to dissipate and Re-form somewhere else in the spirit worlds, usually far away from its enemies. Wyrd cost is 20.
- **Shapeshift:** The spirit may take the form of anything it desires. It does not gain the powers or abilities of its new shape, only the form and visage. The Wyrd cost is five.
- **Tracking:** Tracking allows the spirit can unerringly track its prey. Wyrd cost is five.
- **Umbraquake:** The spirit can cause the Umbra to shake with such force that all those standing are to the ground Everyone within the radius suffer damage from the spiritual concussion, The cost is five Wyrd per 10 for radius, and two Wyrd per die of aggravated damage.

Feats of Magic

Some spirits should have rankings in the Branches of Fae Magick. Others may have just a collection of Feats — spirits are not limited by their knowledge of Branches — they can mix and match Feats freely. Their die pool is rather small though, since it is limited to their Gnosis. If they do posses rankings in a Branch they may add the dots in this to their Gnosis for their die pool (i.e. they do not add Abilities, chimerae only add Gnosis.) Additionally every point of Wyrd they spend adds a die to their die pool, and they may use Sympathies and Enhancements normally.

Generic Chimerae?

…an oxymoron at best. This section is meant to give Storytellers a starting point for creating their **own** chimerae. Don't feel hemmed in by these descriptions, they are meant as nothing more that a starting point for the Storyteller.

Minor chimerae have a Willpower, Ire and Gnosis total around 10, and Wyrd of 10 — 20.

The Forgetting

No, this isn't about forgetting the fae nature, it's just the opposite. Changelings who seclude themselves in faerie woods or glens away from mortal intrusion may lapse into a reverie. They become occupied with affairs of the forest and nearby Shadowlands, or with their own memories of the past. Seasons may pass into years until one day the fae "remembers" the mortal world and marvels at the passing of time. It is a malady most common among the sidhe, who have less to do with mortals and more memories of Faerie and the elder days, but commoners may get lost in themselves as well, whether the knocker in his grotto or the redcap in his mountain fastness.

A Note about Celtic Gods

If you look into the mythology of the Celts, you'll see many references to what a deity's sphere of influence; they often seem rather strange and contradictory; for instance, "Morrigan was the goddess of battle, strife and fertility" or "Brigit was the goddess of poetry, smithing, healing and fire." And you'll notice how hard it is to find the "Celtic god of war" – They all fight!

Chances are the Celts didn't pigeonhole their deities. If they are known for something, remember that it's what they tend to do, not what they are.

Middling chimerae may have a Willpower, Ire and Gnosis total around 15, and a Wyrd of 30 — 40.

Greater chimerae are truly awesome, having a Willpower, Ire and Gnosis total around 20 and a Wyrd of 50 — 60+.

Feel free to monkey with these stats. There are certainly somlth with Wyrds of 8 and 22!

Minor Chimerae

A *minor* chimera might be a flight of faerie lights, a talking salmon, the wee folk, or shapeshifting voles. They are usually not very powerful although they can exhibit very useful and often deadly abilities.

The stats given below are for a tiny chimera, that might take the form of a talking hedgehog, or rabbit.

Image: These chimerae are often tiny, most smaller than a dog. The minor of their name really refers to the amount of Wyrd they possess, not their materialized size, though.

History: Minor chimera tend to follow larger chimera around, so they most likely have come though with the various waves of fae and greater chimerae traveling to Gaia.

Habitat: Minor chimerae often appear in fae demesnes, but sometimes gather in the wilds far away from mankind, or in the misty groves in the Shadowlands.

Approaching the Spirit: Good cheer, music, food and the laughter of the fae attract the attentions of Minor chimera. Enchanted sweets or other food will often bring them out of hiding when placed near their lairs.

Traits: Willpower 3, Ire 3, Gnosis 4, Wyrd 25

Charms: Materialize, Shapeshift (1-2 others)

Branches: Some of these Chimera posses Magical Feats from one or two Branches, rarely above rank one, though.

Materialized Form:

- **Attributes:** Strength 1, Dexterity 5, Stamina 4, Wyrd 10
- **Abilities:** Alertness 2, Dodge 4, Kenning 2, Stealth 2

Attacks/Powers: Bite 1 + Strength Damage

Health Levels: OK, -2, -5, Dematerialized

Middling Chimera

Middling! Many would take offense, for these are powerful chimera, the peers of many sidhe lords. Most fae would just use the world chimerae to describe them.

The stats below might be used for formori warrior-spirit

Image: These chimerae may take the form of gryphons, aurochs, lions, ogres, etc.

History: These chimerae came with the Tuatha de Dannan, some have traveled from Faerie since then.

Habitat: Some of these have found refuge in realms or still slumber in the Shadowlands.

Approaching the Spirit: Best do so very carefully. These chimerae are not wont to bow and scrape to the fae, as might a minor chimera. Gifts of Enchanted items and food can propitiate them, as can mentioning them at festivals and such.

Traits: Willpower 5, Ire 8, Gnosis 2, Wyrd 40

Charms: Materialize, Shapeshift (2-4 others)

Branches: Many of these chimera posses Magical Feats from several Branches, though few are higher than three dots in one Branch.

Materialized Form: Giants, serpents, Formorians, lone monsters, and magic salmon

- **Attributes:** Strength 6, Dexterity 4, Stamina 5, Wyrd 12
- **Abilities:** Alertness 2, Weapon 4, Brawl 2, Dodge 3, Kenning 2, Stealth 3, Survival 2,
- **Attacks/Powers:** Claw 3 + Strength Damage
- **Health Levels:** OK, OK, OK, -1, -1, -2, -2, -5, Dematerialized

Greater Chimera

Greater chimera are usually more powerful than the most doughty fae warrior or wizard. They are often the objects of great quest s and are also capable of laying dire gaesa on a war band or hero of the fae.

Image: This level of chimera could include dragons, the bulls of the Tain, and giant sea serpents.

History: Greater chimera are very, very rare. A few more followed (led?) the sidhe during the Resurgence., but their motives are hard to fathom.

Habitat: Pretty much, wherever the hell they want, barring high Gauntlet ratings!

Approaching the Spirit:

Traits: Willpower 6, Ire 7, Gnosis 7, Wyrd 60

Charms: Materialize, Shapeshift (2-8 others)

Branches: These chimerae are often masters and even teachers of multiple Branches of Magic!

Materialized Form:

- **Attributes:** Strength 8, Dexterity 4, Stamina 8, Wyrd 25
- **Abilities:** Alertness 3, Brawl 4, Dodge 3, Kenning 4, Stealth 2, Survival 2,
- **Attacks/Powers:** Bite 4 + Strength Damage
- **Health Levels:** OK, OK, OK, OK, -1, -1, -2, -2, -5, Dematerialized

Chimerical Treasures

Only the practitioners of the Branch of Goibniu have earned the right to call themselves smiths. Their services are in great demand for they have the power of "imbuing" (see the Goibniu Branch)

Traits of Chimerical Treasures

Imbued items, or Treasures have five Traits. Unless the item has some form of magical perceptions, only the person holding or using the item can interact with the chimera inside. (One reason why fae don't make a habit of passing around their treasures.)

Willpower – This functions just like a character's Willpower. Items will high Willpower may have to be wrested into service, or sometimes may quit working if they feel neglected or wronged.

Gnosis – This is the item's dice pool when it is trying to communicate with the wielder. Unless the smith crafts some form of magical speech, it must roll this pool it make it's meaning known, difficulty 7.

Ire – this is the natural aggressiveness of the item. If you piss it off a Treasure can roll its Ire (difficulty equal to the Willpower of the person touching it) to siphon off temp. Wyrd . This hurts. A Lot.

Wyrd – This is the Wyrd of the spirit when summoned.

Wyrd Pool – this is the pool of Wyrd points available to the Treasure, and sometimes the wielder. The Wyrd pool is always less then the Permanent Wyrd of the Treasure. Most of the spirit's own energy is used by a smith to lock it into an item.

Magical Abilities – Treasures often have many magical Abilities. These may be Feats or they may be Charms brought over from its spiritual existence. Additionally, they may have powers that go beyond even these. Treasures may transcend normal rules for magic.

Smithwork and Treasures

Treasures are prized possessions, given by the smith who created them to individuals they find worthy — Treasures are not bought and sold. The idea of crafting a chimera into a Treasure for a fee is heresy to most smiths — meaning some few do it from the shadows. Powerful lords patronize smiths – giving them food, shelter and money. In return the smith works at producing *mundane* weapons and devices, sometimes with minor enchantments. Every year or three a Smith may produce a Treasure. These are given to whomever the smith wants — although usually to vassal of the smith's lord. Certainly this may be splitting hairs, but to most smiths it is not.

Not all smiths are kept in gilded cages by their patrons. There is a great tradition of wandering smiths in Celtic lore. Like bards they are welcomed for a time and suffer a lord's patronage. Then one day they are gone – usually leaving a fair amount of work behind.

Treasures, as their name implies, are regarded with awe by the fae. They are symbols of their changeling nature – a melding of this world and Faerie. As such, the fae lords and commoners look upon harming, misusing or destroying a Treasure as a high crime.

Using Treasures

First of all Treasures are not found just lying about. They are either given to a character by a smith, or a liege lord — perhaps some are family heirlooms, or Household treasures. Many fae gain theirs on the field of battle, either from a surrendering foe, or pulled from his dead hands!

System: Most treasures use their own Wyrd and dice pools to generate magical feats. Treasures use their Gnosis as their die pool to cast feats - they cannot use Enhancements, but their "owners" may use Sympathies to boost their die pools This is noted in the item's description. If they do not have any Wryd in their Wyrd Pool, or they run out then they automatically use the wielder's temporary Wyrd.

Attuning Treasures

Just because a person owns a Treasure does not mean they will be able to use it. Chimera are, well, chimerical. Some fae will find that a newly-won Treasure refuses to work. A few will directly attack, or scheme to bring about the changeling's embarrassment or downfall. It is best left to the Storyteller to decide if a Treasure will deign to be used by a fae — a mater of personality and goals are the best measures. (The maker can always use his treasures, though.) If a Chimera decides it isn't going to work, then it just won't work unless it is somehow magically forced to do so via some control Feat, or Geas. (A high crime, remember?)

Sometimes, Treasures just want to be difficult, and make a contest of it. If this is the case, then the two fight it out — will against will.

System: Make a Willpower roll, difficulty equals the Treasure's Willpower. A botch means the Treasure takes a hating to the weak-willed fae and will actively try to punish the character – and Treasures live a long time. A simple failure means that the Treasure will have no more to do with the whelp. One success will mean that it will deign to be used for a time, until a better prospect comes along. Two or more successes means that the Treasure will willingly serve the changeling. (Generally, the more successes the more loyal it will be.)

Crafting Treasures

Creating a Treasure takes months of work, and is broken down into three stages: *crafting the thought*, *crafting the vessel*, and *imbuing the chimera*.

Crafting the Thought

This step has two parts. The first is to describe what it is you want the Treasure to do and how that is going to be reflected in what it is made of and what it will look like.

Next, the smith will decide what materials to use and begin to gather sympathetic materials. Both of these steps can take place over multiple adventures – perhaps following this as a major storyline. The more work the smith does at this stage, the easier the creation will be.

The player and Storyteller should work out possible sympathies and a game-related timeline for the when the vessel will be crafted and when it will be imbued.

Example: *Conchobar, the Sluagh Crafter from Tir na n'Easa, decides to make a special stained glass panel for court – this one will be set into the high table, yet Conchobar wants to be able to make the images move and have the panel "lit" from the inside — making it look like a window even though it will be inset within a table. Being a nosey sluagh, he wants another power as well, he wants the window to be able to relate the conversations of others to Conchobar at a later date. (When it needs special cleaning – which can only be done by Conchobar, of course).What's more he want to duplicate a Magical Feat, the rank two power from the Branch of Brigit, Heart's Desire. The gossip hound of the land wants to know just who is hot for whom in the kingdom!*

Conchobar's player, Wayne, decides that Conchbhobar will start the window, the vessel, for the chimera on Feb 1st Imbolc and will use herbs taken from favorite trysting spots to help him color the glass.

Conchobar will wait until the festival of Beltaine to summon and imbue the spirit — a favorite night for secret rendezvous!

Crafting the Vessel

This is one of the most important steps. First, the Smith must create an item of exquisite character. The smith will spend months toiling in her shop, standing no interruption as she toils on the creation of the physical treasure. If it is not beautiful enough a chimera will not want to reside in it!

Although best done over downtime, encourage the player to find, copy or draw exactly what the item will look like.

System: The difficulty for such a feat is never less than 8.

How Big is Your Chimera?

Two factors limit the maximum Wyrd of a Chimera that is crafted into a Treasure. The Wyrd of a chimera imbued is determined by the Rank of the Imbuing power (see description) and/or by the number successes on a Craft roll used to create the vessel for the chimera (Max. Wyrd = number of successes x10, difficulty 8). The **lowest** of these two measures is the maximum Wyrd.

Admittedly Loose Guidelines

Kind of Power *Examples*	Cost
Useful Powers: (-5 to -10 Wyrd)	
+1die for an Ability or damage	10
Camouflage	5
Item talks	8
Great Powers: (-15 to -20 Wyrd)	
Makes wielder invisible	15
Permanent Sympathy for a Branch	20
Area of silence	20
God-like Powers: (-30 + Wyrd)	
Resurrection	40
Drive snakes from Ireland	30

The result of this roll also serves as a limit on the power (Wyrd) of the Chimera imbued. The maximum Wyrd of a spirit that will reside in such a vessel is equal to 10 x the successes rolled on the Craft skill. Why? Chimera really don't resent being inbued in a *beautiful* object that will become a cherished item, but they are picky about the beautiful part. Even a Master of a Craft *rarely* creates an item acceptable to a really powerful chimera!

Sympathies to this roll: Even though this is not a Magical Feat, Storytellers are encouraged to allow the smith to add dice to the rolls for using rare, or sympathetic items, or for creating the object on a holiday.

The Smith's Sacrifice During Crafting (Optional)

Smith's pay a heavy price for their work. This is why most smiths make Treasures only a few times in their lifetime, and rarely create Treasures of great power.

System: When a smith is working on an item she may add automatic successes to her Crafting roll by sacrificing permanent points of any Attribute. This represents the smith sacrificing her health for their work. This is not required. It is optional and can even be done after rolling the dice.

Example: *Conchobar sets out his tools — having made trips as far as Charleston to collect the glass for this piece. A few well-placed whispers at court are all that was needed to set many abuzz with what he has planned to create! At the stroke of midnight he unwraps the bundle of herbs he collected and has an additional prize. A lock of hair from Aneiren ap Fiona, the local bardic heartrob. He weaves it into a paintbrush and begins allying the first glaze.*

Even though it will be many weeks work to finish the vessel, Wayne goes ahead and make his roll. His Craft skill is 4. Deena, the Storyteller decides to have Wayne add Conchobar's Manipulation, due to the intent of the piece, a 2. So his base die roll is 5. Deena lets him have 3 Sympathy diec to to the pais of his preparations: one for the herbs, one for adventuring in Charleston to get the glass and one from Aneirn's hair. Wayne blows a Willpower for one success and rolls eight dice: 8,2,9,10, 1,3,4, 7 — rats, only tho successes! Deena asks if Wayne wants Conchobar to sacrifice for the Treasure, he decides that Conchobar is too selfish for that and declines. Deena notes that the chimera is going to be limited to 10 x 3 = 30 Wyrd.

This will not be an all-powerful Treasure, still, a nice Treasure nonetheless.

Imbuing the Chimera

Imbuing the chimera has two parts the first is called the Beckoning. This is like a vigil when the smith calls to Goibniu and the spirits of the fae to come and look upon the vessel for the Treasure. This is like a combination real estate pitch and art opening! Once a chimera has manifested and approved of the vessel, the smith then takes his tools and works it into the item, sacrificing a bit of himself in the bargain. (This is when most of the system stuff is done, but this even should be done as a bit of one-on-one roleplaying.

Beckoning a Chimera

System: The player makes his Magickal Feat roll (Rank in the Branch of Goibniu + Stamina — don't forget the knockers get a Kith sympathy for this roll). The difficulty is equal to the Wall rating — a reason for waiting until a holiday, when the Gauntlet is weaker! Sympathies are awarded based on the type of effect being generated. If you are trying craft a weapon, the head of an enemy may be an appropriate sympathy, for example. To be blunt you will need a lot of sympathy dice to attract a powerful chimera so this is point with roleplaying will definitely pay off.

This is why creating a Treasure should be one of the climaxes of a chapter in a chronicle. The smith will need to gather a lot of mojo to pull off a beckoning a powerful chimera. Gathering appropriate sympathies (or crafting them) may take several adventures in and of themselves.

For every success, roll 1d10 and add them together, this is the Wyrd of the chimera summoned. The Storyteller should use this total to decide weather it is a minor, middling or greater chimera. It will take, on average, five successes to generate a 30 Wyrd Chimera!

If the player summons a more powerful chimera than what his Vessel will attract, it is up to the Storyteller to act out the scene — perhaps the spirit will help the changeling find another, weaker spirit — for a price. Enchanted elderberries, perhaps? A further service later on? It may even attack, or just leave in a huff. Each failed attempt means the character must spend a Willpower, add one to the difficulty and re-roll.

The Smith's Sacrifice During Imbuing

A Smith *must* sacrifice a point of Permanent Wyrd point for each "Rank" of Goibniu used to create a Treasure. A smith with Goibniu 4 does not have to sacrifice 4 Wyrd to create a lesser item. She can choose to work with a lesser ranking. This sacrifice is done at the time of Imbuing. These points along with some of the Wyrd of the Chimera, are used to cement the tie between the item and the Chimera. Some famous smiths have literally killed themselves to create items of great beauty.

Example: *Conchobar rents a room at the Mountaineer Inn, after making sure that the room on either side are "busy" on Beltaine night! He's not too happy with his work, but that's okay it is still a manificent piece. It shows a lord and lady walking near a stream, cleverly he has added another figure — naught but a shadow, but a clever eye will noticed that the lord and lady are being spied upon.*

He places the panel on the table and begins wispering a song to Goibniu…

Wayne rolls Conchobar's Rank in the Branch of Goibniu, 2, plus his Stamina, 4, or six dice. For the offbeat, but neat idea of the "no-Tell Motel Setting" and since it is a festival night, Deena gives Concobar two extra dice and declares the Gauntlet is 6. Wayne rolls eight dice: 9, 6, 8, 6, 2, 7, 10, 1 — five successes! He roll five dice and totals them for the Wyrd: 2, 2, 5, 9, 5, 6 — 29 Wyrd!

Conchobar notices a beautiful naked woman , just like in his picture lying on the bed. She stands and walks over to the piece an places a perfect elfin finger on it.

"Tell me what you want, Conchobar. You look like a naughty boy that likes games…"

Deena decides this is Celi, a chimera that was once enamored of sidhe lord who was already betrothed to a jealous woman the tragedy of their love affair drove her into Slumber and has been hanging around the Shadowlands waiting for his return. Her unrequited lust drew her to Conchobar's call.

The Storyteller gives her these stats: Willpower 6, Ire 4, Gnosis 5 and Wyrd of 29. She also gives Celi the Kindle life Charm

System Stuff: Assigning Traits and Magical Abilities

The Wyrd of a chimera determines how many magical abilities it may have and its final Wyrd Pool (the points it uses for its magic. Start with the Wyrd of the Chimera and deduct points following the steps below. An item cannot have negative Wyrd, but it can be zero.

The total, after all the subtractions, is the Wyrd pool of the Chimera.

Step One

Each magical Feat that the treasure duplicates lowers the Wyrd by 2 x Rank of Feat +1 for every level of Enhancement.

Step Two

Each Charm that the spirit can still use lowers the Wyrd by the cost of the Charm. (See the cost of charms in the chimera rules.)

Step Three

Here's where it gets *real* fuzzy. Storytellers should assign a Wyrd cost for any new magical effects based on the (admittedly loose) guidelines in the sidebar, left.

Step Four

The Wyrd pool of the Treasure is equal to the remaining Wyrd. Once all other powers, etc. have been paid for, then divide remaining Wyrd by two, round up.

If the wielder wants to be able to use the pool as well, then divide the Wyrd by two and round up. Note this power as one of the Magical Abilities of the item: "The user of this Treasure can use the Wyrd pool."

Step Five

When writing down the powers be sure to make them unique. Feel free to muck with the effects, and conditions. These powers are not as flexible as real Magical Feats, but don't let the particulars bog you down. They have set ranges, durations, etc. Describe the effects with a Celtic eye for detail and description and most importantly Celtic themes. Involve the other players.

Step Six

Storytellers should reward items that really reflect the personas and themes of their games. Perhaps give the item a couple of minor, but neat little effects.

Step Seven

Additionally, Nocker items must have their flaw. (Don't complain too much, nockers get a Kith sympathy!)

Step Eight

Generate a ban limitation or Geas that affects the Treasure. It is up to you to decide if the maker or wielder might know it…

Step Nine

Record the Traits, Magcial Abilites, Ban etc.

The Window of Celi

This beautiful stained-glass panel is inset into one of the feasting tables in Tir na n'Easa. It shows a beautiful faerie lord and lady strolling beside a quick brook. It is endlessly fascinating to stare at since, at a blink of the eye the scene seems to have shifted. It is not that the picture moves — well not that you could see it… but the limbs of the trees have moved since the last time you beheld it. And wasn't he holding a flower — oh, there it is! He dropped it a few steps back on the path! Wow, wasn't it winter scene last week?

Willpower – 6

Gnosis – 5

Ire – 4

Wyrd – 29

Wyrd Pool – 7 (29 - 22 for Magical Abilities)

Magical Abilities:

- Picture Moves and seems always lit from behind (-5 Wyrd)
- When Conchobar cleans it with rosewater, the woman whispers the conversations of what has been said over the table (-10 Wyrd)
- The Chimera has the use of Heart's Desire (4 + 3 for Magnitude of Change enhancement = -7 Wyrd)

Resisting Fae Magic.

Fae mind control and curses can be resisted if the person is aware of what is going to happen. Direct damage Feats and Feats that only affect the caster cannot be resisted. If a fae knows the True Name of the target, they cannot resist, but as in all things, the Storyteller gets the final word if a feat can be resisted.

The system works like a dodge with the base die pool equal to the Willpower of the individual resisting the effects. Each success removes a success from the fae's Magical Feat roll. The difficulty is the Willpower of the caster. One can use sympathies to add dice to the die pool if the target believes (not hopes) that it works. That's right, only the superstitious can use this. These sympathies follow the same rules as fae sympathies – namely, they can only be used once per day.

Common sympathies: a cast-iron pot, garlic necklace, rowan wand and Holy

New Branches of Magic

Bringing our total up to ten, here are six more branches of magic. Cernunnos gave the fae the arts of shapeshifting and bestowed some animal powers. Danu, greatest of the Tuatha de Dannan, showed the sidhe powers of Trod and Otherworld — the foundation of their dominance. Dagda named his Branch after the master of his arts, Cuchulainn. Gobniu, the master craftsman taught the sidhe of House Dougal and knockers the ability to imbue items with the power of chimera. The Morrigu supported the fae in battle, while Rhiannon's Branch empowers its practitioners to change their guise and befuddle others.

Enjoy!

Branch of Cernunnos (Ker -NUN - nos)

Cernunnos, more than any other fae became wedded to Gaia; some even claim that he was not a pure de Dannan, but a union between Danu and spirit of Gaia. Others believe Cernunnos was merely the god of the hunt, but his true nature is more complex. Cernunnos represents both the struggle between Gaia and Faerie, and their moments of cooperation. He is the intermediary — both guarding Gaia's wealth and dispensing it to the fae. So he is also the god of material wealth, animals, and the fruit of the forest.

Bans associated with Cernunnos often have to do with protection of the natural world and an alarming tendency of its practitioners to "go native." Meaning, they often become animalistic — ruled by their primal instincts when using Cernunnos' power.

The Branch of Cernunnos was the only Branch where the Commoners have the upper hand in knowledge and practice. No sidhe, save perhaps a few outcasts from house Scathach, are masters of Cernunnos' Branch.

Sympathies

Holidays: Imbolic, Sept. 9th Dance Day of Cernunnos

Legacies: Warrior, hunter, wild-man

Kith: Pooka

Tree: Rowan

Other Sympathies: votives of hound, serpent, or stag. Cernunnos is also propitiated with the blood of animals killed in the hunt, and offerings of food and valuables returned to Gaia via burial.

Die Pool: Rank + Perception

Rank One Feats:

The first rank powers of Cernunnos grant a window into the world of animals — their thoughts, emotions and desires are made plain to the practitioner.

▯ Song of the Beast

This feat allows the fae to understand the speech of animals. For the length of the effect, the fae will understand the noises and even gestures of animals — animals calling for mates, crying in pain, etc. This does not allow the fae to talk back, but the effect is unfocused. As long as she hears the Song of the Beast — something can be learned from the noises of the animals around them.

Peculiar Sympathies:

Suggested Enhancements:

▯ Hunt

Fae can call on Cernunnos' power to help them find something. This may be a lost item, friend or dinner. The trail, like a whiff of cooking meat on a fall day, is not a straight track, but will lead the hunter towards what is being sought.

Peculiar Sympathies: Anything that has a sympathetic attachment to what's being sought

Suggested Enhancements: Domain (Area that the object is in); Continuance (how long you have to find it).

Rank Two Feats:

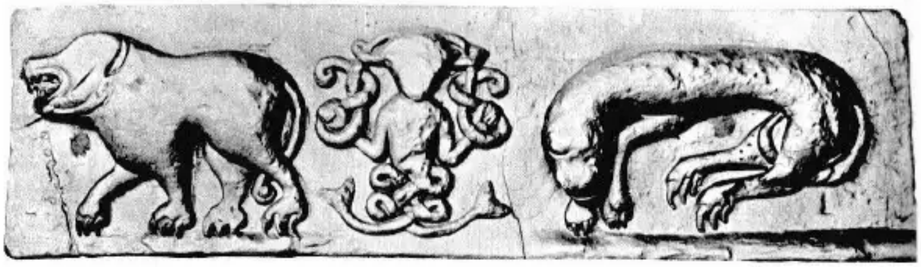
This feats of this rank allow the fae to shapeshift into animals. These feats are well respected among the fae. They often hold games to see how many animal forms a fae has mastered.

▯▯ Shapeshift into _________ (Animal)

This is a separate feat for *each* species of animal. (Common animals are: boar, cow, deer, horse, hound, raven, salmon, serpent, or a swan.)

This power allows the fae to turn into an animal, or turn someone else into a creature. While this Feat only works for a specific animal, the sex, age, and natural appearance of the animal can be adjusted. So, if you wanted to be able to turn into a salmon and a deer, then you must have two separate powers. But with Shape of the Deer you could turn into a stag, a fawn or a doe. Colors can be specified as long as it is a color natural to the animal, so you cannot turn into a lime green boar!

There are drawbacks. The shapeshifting is perfect, too perfect for some – often the target of the spell forgets who they are over time. Each night that you spend in animal form you have to make a willpower roll difficulty. 4 to remember your true identity. This difficulty goes up by one per week spent in animal form – during the second week the person/animal must roll 5 each night, then 6 per night, etc. Eventually, the person becomes an animal.



A Kenning roll at diff. 8 is required to discern that the animal form is somehow enchanted and not natural – three successes are needed to discern that the animal is really under the effects of a shapeshift! Any clothing or items the person is wearing magically disappears and re-appears, but anything held in the hands is not — those items fall to the ground. So, a backpack would be transformed, but a briefcase would not.

While in the animal form the wielder may not use any Feats, although kith Boons and Banes still apply. He or she has the same Mental Attributes and Willpower, but Social and Physical Attributes are derived from the animal's traits. The new form has the Abilities of the character, plus any basic skills native for that form (at one dot). So, swans know how to swim and fly even if the character does not – although they will not swim or fly as well as a normal swan. Also, just because a character still has for dots in Archery a deer cannot fire a bow, period. Use common sense when using Abilities and keep in mind that no animal can match the manual dexterity of human hand!

Peculiar Sympathies: Silver effigies of the animal, horns, teeth or hides.

Suggested Enhancements:

Rank Three Feats:

This allows the fae to summon and command animals.

□ □ □ **Call the Hounds**

This Feat allows the fae to summon a group of hounds to her aid. These beasts are from the surrounding area. (You do not need to use Domain – the animals just come.) If the Storyteller cannot conceive of the animals in the vicinity then she should just announce that the Feat couldn't be attempted. The ferocity and size of the dog are based on Magnitude of Change (toy poodles 0, Mastiffs –2, wolves –3, hyenas –4). The animals will attack and generally obey the fae as if she is their lord and master. Leaping into sure death is not one of the options.

Peculiar Sympathies: Dog whistle, animal votive, food.

Suggested Enhancements: Number (of hounds); Continuance; or Condition (If you want them to catch someone!)

Rank Four Feats:

The fourth rank includes feats that allow the fae to garner selected physical attributes of animals without completely turning into the animal — the antlers of a deer, the wings of a swan, etc. These body parts are magical, so wings give flight; a wolf's head gives a wolf's senses and bite. Damage done by "natural' weapons in this form is Aggravated.

□ □ □ □ **The Horned Man**

With this feat magical horns sprout from the fae's head — giving him the form of Cernnunos himself. These horns do STR + (successes / 2, round down) damage per round. Attacking with the horns is in *addition* to any normal attacks the fae may have. The damage is Aggravated.

This feat is often done during festivals when one fae may be asked to ritually enact Cernnunos' rites for the community, so those who learn this feat are held in high regard by all fae. The Sidhe lords look upon the loss of this Feat with shame and currently court Commoners who know it — hoping its mysteries can be returned to their House. This would be a political coup!

Suggested Enhancements: Continuance.

Rank Five Feats:

Few hold this rank in the realm of Cernunnos. These powers allow their wielder to summon the physical, mystical and mythical attributes of animals — the courage of a boar, the strength of a bull, or the wisdom of the salmon. More than this, it allows the practitioner to gain the powers of animals without alarming physical manifestations. So a fae could fly like a swan, without wings, or breathe water like a salmon without gills.

An incomplete list of Animals and some of the Traits they could bestow: Strength (bull), Dexterity (deer), Stamina (boar), Appearance (swan), Manipulation (raven), Charisma, Perception (hound), Intelligence (salmon), and Wits (salmon)

□ □ □ □ □ **Strength of the Auroch**

For Every two successes (round up) the fae gains a dot of Strength. To some extent the physical appearance of the fae will look more like a bull — his neck muscles will swell to huge size and his brow will become more pronounced. Aithech's normal horns will become much more pronounced using this Feat.

Grunting, snorting and an increased libido are also side effects of summoning the Strength of the Auroch, but it is of little concern to most (and some like it) with the increase in physical prowess granted.

Peculiar Sympathies: horns of bull

Branch of Cuchulainn (Cu - HULL - ann)

The greatest warriors and athletes have mastered this Branch, which is dedicated to physical excellence. Originally this branch of magic was named for the Dagda, the "father of the gods." Upon the death of one of his descendants, Cuchulainn, he declared with pride that the man was the greatest practitioner of the art, and deserved the honor of being recognized with the Branch. Perhaps it's true, perhaps not, but it has been named thus ever after.

Sympathies

Holidays: Summer Solstice

Legacies: Seelie, Summer, Warrior

Kith: Aithech

Tree: Aspen

Other Sympathies: hand weapons (particularly spears), wode or tattoos.

Dic Pool: Rank + Appropriate Physical Attribute.

Rank One Feats:

The gut reaction of an untried warrior is brute force. Feats of this level reflect this by augmenting strength.

□ **Ten-at-a-Blow**

One of Cuchulainn's specialties, this allows the fae to throw a spear with enough force to pierce several targets at once. Successes on a Rank + Strength roll are added to the damage

Magic Treasure Sampler

The following are just a few of the many items/ creatures of magic and power from Celtic legend. You can add details to suit your chronicle; a quest for one of these items would make a great series of adventures.

Aonbharr: a magical horse that travels on land and sea

Basket of Gwyddneu Garanhir: a never-ending source of bread

Black Stone of Arddu: it will inspire someone to become a great bard, or drive them insane

Brown Bull of Cualgne: magical bull belonging to the ancient fae Finvarra

Caladcholg: magic sword of Fergus Mac Roth

Cauldron of Bran: rejuvenates one newly dead or fatally injured

Cauldron of Mider: lets loose plagues of serpents and frogs

Cauldron of Annwn: drinking from it reveals a prophecy

Cauldron of Diwrnach: produces endless food

Cauldron of Ogyrvan the Giant: drinking from it gives inspiration

Cliamh Soluis: the sword of light; belonged to Nuada, and no enemy could face it unsheathed

Cothuilín Druith: magical cap allowing underwater breathing

Crane of Inniskea: a solitary bird that has seen everything in the world

Crann-tabuáll of Mac Da Thó: a staff sling; could use Danaan shot, made from toads, bears, and lizards

Crúadin: magic sword of Cú Chulainn

Del Chiss: magical spear of Cú Chulainn

Derg Druimnech: the "red-backed" shield of Domhnall Breac, King of Dalriada

Eagle of Gwern Abwy: the oldest creature known, it reveals lore

Fe-Fiada: magical fog or mist used to cover a group sneaking around

Gae-Bolg: the "belly spear" of Cú Chulainn (given to him by Scathach); where it struck, 30 barbs opened wounds

Gorm Glas: the "blue green" sword of Conchobar MacNessa

Harp of Dadga: makes music by itself

Harp of Engus: inspires warriors to follow its player

Harp of Teirtu: makes music by itself

Horn of Gwlgawd Gododin: a never-ending source of water

Lia Fáil: the stone of destiny which shrieked when the High King stood upon it

Lúin: the magic spear of Celtchair; if it didn't taste blood, it turned on the wielder

Nuts of Knowledge: hazelnuts that gave great wisdom to whoever ate them

dice pool; any damage not soaked is also transferred to a target immediately behind the target (animate or otherwise), and so on until the last point is soaked. For example, if the spear does six damage to a soldier, and the soldier soaks two, he takes four Health Levels. Four dice are then rolled for damage against the fellow immediately behind the first, who gets to soak any successes. If he fails, the remaining dice are rolled for the next guy, and so on. This is usually only useful in a mass combat or when a target is hiding behind a stout door or large shield.

Peculiar Sympathies:

Suggested Enhancements:

Rank Two Feats:

A warrior who survives his first battle learns that a powerful blow is only effective if it connects with the target. These Feats deal with Dexterity.

□□ Clipping the Eagle's Wing

This allows the archer or spearman to his with a deadly aim. When the caster calls a particular location, she gains a die for every success on a Rank + Dexterity roll. The extra dice are to the attack dice pool only, and cannot be added to damage; furthermore, to-hit penalties are still in force. This only works if a location is called beforehand, and if word gets out that the warrior can perform this Feat, he will be expected to always take difficult shots.

Peculiar Sympathies:

Suggested Enhancements:

□□ Shield of the Brave

The warrior's self confidence and audacity at fighting without protection rattles the enemy, causing poor throws and weak blows. This Feat will not work with armor, shield or a similar "crutch." In fact, it works best when the fae is naked. Successes on a Rank + Dexterity roll form an additional Dodge dice pool which functions "automatically," i.e., without having to use an action. The dice can also be spent to augment a regular dodge, and the pool renews every turn (depending on Enhancements). Every time a blow lands, however, one die is lost from the pool. If the character fails a Willpower roll (difficulty 8), the Feat fails for good.

Peculiar Sympathies: Nudity

Suggested Enhancements:

Rank Three Feats:

The grizzled veteran knows the value of staying power, of marshaling his strength while the brash youth wastes his energy in wild blows. These Feats relate to Stamina, fortitude and endurance.

□□□ Iron Skin

To invoke this Feat, the warrior must spend a full turn tensing his body and groaning like he's powerlifting a horse. For the remainder of the scene, the fae will have an extra soak die for every success on a Rank + Stamina roll. Furthermore, physical attacks (punches, kicks, etc.) the fae delivers with bare skin (no gloves, shoes, or hat) gain +1 die to damage. In order for the extra soak, the fae may not wear any armor or anything heavier than regular clothing.

Peculiar Sympathies: Bear fat (to be slathered on beforehand), woad designs, teeth or claws from bears or wolves.

Suggested Enhancements: Duration

□□□ Pace the Moon

Warriors who know this feat may run, swim, work or climb tirelessly. Successes on a Rank + Stamina determine how long the Feat lasts (use the time progression listed under the Continuance Enhancement. Note that this in no way affects Soak rolls for damage, nor will it affect sleep patterns or hunger. If the fae is doing something extremely strenuous (sprinting, hard fighting, etc.) for over half the length of the Feat, she must suffer aggravated wounds equal to the dice penalty listed under Continuance (e.g., if the fae sprinted for more than three hours in six, she takes three Levels. If she carried heavy loads for over 14 days during the course of a month, she takes six Levels).

Peculiar Sympathies:

Suggested Enhancements: Abundance

Rank Four Feats:

Warriors at this Rank can perform prodigious Feats of agility.

□□□□ Roots of the Oak

This is a Feat oft used in last stands or the defense of narrow passes. The warrior plants himself in a single spot and does not move again until all foes have retreated or fallen. He adds any successes of Rank + Strength to his soak rolls and to his effective Strength for purposes of resisting knockback, grappling and other attempts to move him. All attacks are considered to be attacks from the front, and he is never surprised by attacks. This Feat will only work on natural surfaces – earth, stone, or wood – and works best if the material is unworked (a path or streambed as opposed to a rampart, or a fallen log rather than a bridge)

Peculiar Sympathies: Bare feet, blood (the warrior's, trickling into the earth), unworked surface

Suggested Enh*ancements:*

□□□□ Salmon Leap

Those who know this Feat can jump across chasms, onto balconies and over the spear points of angry redcaps. Normal humans jump 2 feet vertically and 4 feet horizontal horizontally for every success on a Strength + Athletics roll (difficulty 3). Using this Feat, a player rolls Rank + Strength, adding the successes to that distance. For example, if a warrior gains 5 successes on a Rank + Strength roll, her Strength + Athletics roll will garner 7 vertical or 9 horizontal feet per success.

Peculiar Sympathies: fish scales, a carved image of a salmon

Suggested Enhancements: Number (of others to jump)

□□□□ Spear Dancing

This amazing Feat allows the warrior to balance on the smallest surfaces, be they tightrope, chariot beam or even a spear point. A Rank + Dex roll is required (one success: walk across an icy surface; two successes: balance on a rolling ball; three successes: keep balance on the bar of a rolling chariot; four successes: trot on a tightrope; five successes: balance on the edge of a spear). Storytellers should take circumstances into account; dancing like a mad Cossack on a spear point in a high wind will demand more successes. If successful, the warrior won't take damage from walking or doing handstands on sharp objects, but can otherwise be wounded normally.

Peculiar Sympathies: A feather, usually worn as a talisman.

Suggested Enhancements: Duration

Rank Five Feats:

These are the most extraordinary Feats of battle.

□ □ □ □ □ Thunder Feat

This mighty Feat kills men in their tracks. The warrior slams his hands together and gives a mighty shout; combined, this creates a shockwave and the crack like thunder. With a Rank + Strength roll, successes equal the amount of bashing damage opponents. Base area is a radius of 10 feet; each success spent on area instead of damage increases the radius by 10 feet. This takes an impressive toll in a pitched battle, the biggest drawback being that the friends are just as vulnerable as foes. The caster must also soak, but with a -2 bonus. Cuchulainn was said to have slain 309 men at once with this Feat.

Peculiar Sympathies: A lightning-blasted sliver of wood.

Suggested Enhancements:

□ □ □ □ □ Warp Spasm

Perhaps Cuchulainn's most famous Feat. The warrior spends four turns getting "worked up;" he roars and shots, his features distort inhumanly, and limbs twist in impossible direction. A fierce heat emanates from his body, burning all it touches (clothes and weapons included, but not hair). He falls into a frenzy (wound penalties don't apply) and his skin gains the equivalent of 2 levels of armor. Anyone flammable touching him bursts into flame, metal items melt, and everyone touching or being touched by the warrior takes two levels of aggravated damage in addition to any normal damage dealt. The roll is Rank + Stamina to successfully commence this Feat; successes may be added to either Strength or Stamina. This effect lasts for one scene (typically one combat).

Once the combat has ended, the caster begins to cool down. This may take upwards of half an hour, but dumping cauldrons of cold water (or a swim in the lake) reduces that time considerably. Once cooled, the warrior's features return to normal, and Strength and Stamina are reduced to half normal levels until the warrior can collapse and rest for one hour straight.

Peculiar Sympathies: A strong shot of whiskey, a spear shaft (to snap in two), a shield or bone (to chew on)

The Branch of Danu (DAH - new)

This is the magic of trods, named for the one who guided the de Danaan through the Shadowlands to this world. While not essential to traveling the leys, this branch allows the fae to tap the true potential of faerie trods. The Branch of Danu is jealously guarded by the sidhe, for their monopoly of it is perhaps their greatest advantage.

Sympathies

Holidays: Lughnasadh, Samhain, Imbolc, Beltaine

Legacies: Unseelie, Autumn, Loremaster

Kith: Sidhe

Tree: Oak

Other Sympathies: Horses, walking sticks, boots or shoes, gold, a cord of spun gold or spider silk

Die Pool: Rank + Wits

Rank One Feats:

At its most basic level, this Branch allows sensing of trods and what moves upon them.

□ Dowsing

This Feat allows the fae to sense an inactive trod or Beacon, either in the Dying Lands or the Otherworld. Being able to find it doesn't necessarily mean one can access it, but it's a start.

Orna: the talking sword of Tethra, a Formor

Ousel of Cilgwri: this bird predicts fate

Own Cwm Cawlwyd: offers its wisdom

Sacred Well of Abergeleu: if one's horses are ill, the sacrifice of one healthy horse will cure the rest

Salmon of Llyn Lleu: the fish makes prophecies and lays destinies

Spear of Lugh: a spear with a fiery tip

Stag of Redynvre: sight of the stag will have some sort of powerful but random effect on viewer

Stone of Neevougi: said to be a cure for all ailments

Swords of Fury: two identical blades, a great sword and a short sword, of tremendous power

The Seven Celtic Swords: Morax, Solias, Eirias, Albion, Elidor, Beleth, Flauras

Three Cows of Mider: each cow will answer one question fully and truthfully

Well of Derivla: an oracular fly lives at the well

White Horned Bull of Connaught: will not suffer being near a woman

Gwyrddbwyll

Gwyddbwyll (aka fidchell or brandubh, which are similar variations) is a game for two players. One player takes on the role of "king and princes," which uses two different types of playing pieces. The other player takes on the role of the "assailants," which uses only one type of playing piece. Thus, there are three different kinds of pieces on the board. For quick simulation, different colors or shapes of glass globs (like Pente pieces) might be used. The king tries to reach one of the four corners, while the object of the assailants is to capture the king by pinning it against the edge of the board and surrounding it on three sides, or surrounding it on four sides if not on the edge of the board. No diagonal moves are allowed. For a visual of gwyddbywll, check out this rather oddly laid out website:

http://members.tripod.com/~thevole/game.html

If you can get a board or make one, this could be a very interesting "conversation piece" for games. More than one crazy Celt might stake her reputation on winning such a game….

Peculiar Sympathies: a forked stick made of green oak

Suggested Enhancements: Domain

□ Look Down the Path

Ordinarily travelers can only see down a trod for 100 feet or so in either direction. This Feat allows the fae to extend perception much farther. Successes spent on range double the distance sensed (one for 200ft, two for 400 ft, etc). Successes may also be spent to glean details of other travelers: For one success, she may be able to tell how many feet walk the ley, while five may glean the identities of the travelers. In addition, the fae may sense the condition of the trod in terms of relative stability and strength.

Suggested Enhancements: Continuance

Rank Two Feats:

At this Rank the fae can access the trod more easily than most, and can also perceive the path of the trod with more clarity.

□□ Part the Curtain

This Feat allows the fae to access a trod at any point along its length (or anywhere in the Shadowlands, for that matter). Entering the Shadowlands requires a Wits + Gremayre roll, difficulty equal to the Gauntlet; activating a trod requires a separate roll (see **Trods**).

Peculiar Sympathies: An oak leaf (to rip in half)

Suggested Enhancements: Domain (to open a larger rent in the Gauntlet), Continuance (to keep the gate open)

□□ Destination

If a fae knows where she wants to go, this Feat can help her get there, showing her the best route to take. Successes on Rank + Wits roll are added to the Wits + Gremayre dice pool for divining the safest, shortest route to a place. This can also be used to divine the nearest Beacons and generally where they are in the mortal realm (e.g., northeast Georgia or even Clayton County)

Peculiar Sympathies: Gold dust (blown onto the Track)

Suggested Enhancements:

Rank Three Feats:

The fae begins to manipulate the trod's flow of energies, tapping the energy within or using it to augment perception.

□□□ Draw From the Well

This Feat allows the fae to draw upon some of the trod's Wyrd energy to augment his own power. Each success on a Rank + Wits (difficulty 6) roll adds one point of Wyrd. This may raise the fae's pool above his permanent Wyrd; Antipathy limits the pool size as usual. Once the caster leaves the trod, any points above the permanent Wyrd rating bleed off at the rate of one per hour. This creates an aura around the fae that is noticeable by anyone with Kenning (as well as certain other supernatural beings).

Suggested Enhancements: Number (so that others may drink from the font)

□□□ End of the Road

A more powerful version of Look Down The Path, this Feat allows the user to sense not only what is on a trod, but also what lies just beyond it. It allows one to peer through a Portal. Roll Rank + Wits is required to sense the intended Beacon; difficulty depends on proximity of the Beacon (if located on a different trod, Wits + Gremayre is necessary to psychically navigate the leys). Successes determine how much detail is discovered; one successes may sense three figures in the vicinity, while five give a view as good as if the fae was standing right there. One drawback to this — those being assessed may get a "funny feeling" if they score three successes on a Perception + Kenning roll (target 8).

Peculiar Sympathies: Hand mirror, crystal, spyglass

Suggested Enhancements: Domain

Rank Four Feats:

Now the fae may alter the trod's power, strengthening or weakening it.

□□□□ Bolster the Path

This Feat allows a fae to strengthen or weaken a trod. It's very useful for keeping the ley under one's feet at weak points, making travel treacherous for opponents. Another popular application of this Feat is to dampen the "active" portion of the trod (i.e. the stretch of track which glows from the presence of travelers), jokingly referred to as "stealth mode."

The exact effects of this Feat are up to the Storyteller. Successes should determine how effective the Feat is, but considerations such as time and place also have a bearing on the state of the trod. For instance, a Straight Track to a faerie realm will be very tenuous if not traveled during a Festival day, and may be bolstered or rendered unnavigable with this Feat.

Suggested Enhancements: Continuance, Domain

Rank Five Feats:

The fae is capable of building or breaking trods.

□□□□□ Trailblazing

Typically, oak stakes are driven into the ground at the terminal Beacons; cord made of spun gold or spider silk is looped around the poles, with the trailing ends pointed down the path of the trod. During a ritual involving words of Power and possibly sacrifices, an extended Rank + Wits roll (difficulty 6) is made; five successes per mile are necessary (one roll per hour is possible). A failure erases 5 successes and increases the difficulty by 1; a botch spoils the ritual. If the ritual is successful, five temporary Wyrd must be sacrificed per mile of trod. Creating a trod without connections to another trod or any other source of Wyrd energy is more difficult: seven Wyrd and seven successes per mile are required.

Multiple casters who know this Feat may participate in the ritual, pooling successes. Any Kithain may contribute Wyrd.

Peculiar Sympathies: Oak posts

Suggested Enhancements:

□□□□□ Sealing the Realm

This powerful Feat seals off a trod, usually near a Portal. It is most commonly used to seal off a territory, effectively raising the Gauntlet by 1 per success on a Rank + Wits roll (difficulty 6). While it may be used to close a single trod (at no penalty), it is more common to close off a demesne or realm; it is theoretically possible to close off a king, although no one has tried it in living memory.

Typically this can only be accomplished by the lord of a realm or Demesne; without the necessary attunement, two successes are needed to raise the Gauntlet by 1.

Peculiar Sympathies: Blood (esp. the casters), map of the territory.

Suggested Enhancements: Domain (affects all trods within sphere of influence), Continuance (unnecessary if the caster does nothing but concentrate)

☐☐☐☐☐ **Trodbreaking**

To destroy a trod is both a major undertaking and a great crime among the Kithain. The most expedient way of breaking a trod is to repeatedly stab or saw through the trod while reciting certain words of Power. This typically takes several minutes. More subtle methods may take an hour or more. Success requires an extended Rank + Wits roll, target depending on the strength of the trod (Storyteller's option, usually between 5 and 9 – this reflects time of year, length and placement of the trod, and how many other trods cross it); 15 successes are needed. Like a rubber band, the trod snaps towards the nearest two Beacons, which become terminal Beacons. The hemorrhaging Wyrd energy shines is noticeable at quite some distance, as well as the entire length of remaining trod and for some distance along connecting trods. Those unfortunate enough to be on the ley segment when it breaks will likely be annihilated in the backlash. If the caster is somewhere other than a Beacon, she likely will suffer the same fate. Some clever sidhe have attempted to put a condition on the breaking (Circumstance) in order to buy time to escape, but because the fae are usually in dire straits when they use the Feat, time is seldom an option anyway. If the sunderer survives, she will most likely receive a point of Antipathy; this is not something to be done lightly.

Peculiar Sympathies: Knife, iron

Suggested Enhancements: Continuance

Branch of Goibniu (GOIB – new)

Goibniu created all of the Treasures of the Tuatha de Dannan.

This Branch is only open to those who intend to make it their life's work (only sidhe with the Crafter Legacy or a member of House Dougal; only House Dougal has smiths who lead in battle.) Smiths are regarded almost like priests in the Celtic Domains, and the calling is taken very seriously – this is one reason Nockers are highly regarded by the sidhe. "She may be a nocker, but she's a damn fine Smith and may eat at my table at any feast!" If a character starts out on this path and then decides she would rather be a warrior etc., then they are expected to never again create Treasures. Doing so is inviting becoming Outcast. The smiths are that damn powerful a lobby among the Celtic Fae. The Smiths police their own. It is said that they have special treasures for those who would misuse their art…

Each smith must choose one Craft to be his specialty (Swordcraft, Jewelry making, Woodcarving, or Masonry). Once done, the smith must dedicate himself to that art. No other Craft may be higher than his skill in that specialty Craft (nor his rank in the Branch of Gloibniu).

The branch of Gloibniu works differently than the other Branches. It is not so much a hodge-podge of gifts as a slow progression in the study of crafting Treasures. Even though there is a fair amount of system-stuff in this description, please keep in mind that Gloibniu, and smith-work in general is regarded by the Celtic fae as an art form, rather than a science.

Essentially, all of a smith's items contain chimera that are imbued into them.

The main Magical Feat of the Smith is Imbuing, which allows them to create Chimerical Treasures. It must be re-learned at each rank. So, a smith who just attained rank 3 in Gloibniu and now wants to buy the rank 3 Imbuing essentially forgets his rank 2 ability when he learns Imbuing 3.

See the Chimera section for full rules on Treasure creation.

Sympathies

Holidays: Lughnasadh, November 23rd

Legacies: Fall, Crafter

Kith: Nocker

Tree: Oak

Other Sympathies: fire, hammers, ants, bees, brown

Die Pool: Rank + Stamina

Rank One Feats:

The smith begins to be able to create true Treasures of Faerie. She also learns to evaluate items for their value and function. He can also use small magics to clean a work area, and light small fires, etc.

☐ **Imbue**

Inbue a chimera with a Wyrd maximum of 20 + Willpower of smith. Up to rank 2 Feats and Charms can be replicated for this Treasure.

Peculiar Sympathies: these depend upon the powers and the spirit. Sympathies that relate to a Feat, for example can be used as sympathies for the imbuing.

Suggested Enhancements: If duplicating a Feat, decide which Enhancements you want to be able to replicate. These cannot be changed later, so be careful.

☐ **Know Usefulness**

By holding an object, the smith can determine its general use. Use Magnitude of Change to decide how specific you want to be. Total knowledge would be Spectacular (-4 to die pool), general information would be Significant (-2).

Peculiar Sympathies: as above

Suggested Enhancements: the tools of the smith, if it relates to the function or manufacture of the items.

Rank Two Feats:

As the smith's Imbuing power increases so does his ability to work under any condition, fires can be generated, tools crafted from clay and twigs.

☐☐ **Imbue**

Inbue equivalent of (30 + Willpower of smith) Wyrd chimera. The Treasure can have powers the equivalent of rank 3 Feats and Charms.

Peculiar Sympathies: see Rank One Imbue.

Suggested Enhancements: see Rank One Imbue.

With Two People, You Get Politics

Most of you reading **CTCC** are probably wondering just *why* the changelings in this culture put up with the inherent political scheme. After all, it's based on a concept anathema to most of us: might makes right, without a shred of democratic principles. The most powerful warrior rules the pack, and it's as simple as that. Why would any group of intelligent beings put up with such a system (unless you're a werewolf)?

Well, why not? The Celtic structure is not for every changeling, and there are plenty who perhaps live in such a setting for a while and find it not to their liking. The way we conceive the game, with varieties of different types of changeling "settlements," it's certainly possible for those who are unhappy to find a place that better suits them, be it Norse, Victorian, or the pseudo-democracy that is canon. We assume, in this writing, that most everyone who chooses to live in a Celtic society generally agrees with its principles. There may be some occasional grumbles, but with rare exception those who participate, accept.

But what about the dissenters? And the outcasts? The former often just grumble enough to keep things lively…and to make sure the leaders stay on their toes. For the latter, things are much more difficult. These are fae who, despite their wishes to remain part of Celtic society, have been kicked out of it. Other Celtic fae are forbidden to give them hospitality (though many ignore this rule). More importantly, outcasts are prohibited from learning branches of magic, and if other fae consent to teach them, they themselves risk becoming outcasts. With rare exception, an outcast will have to simply go somewhere else and hope that word of his reputation doesn't proceed him.

Alternatively, you could set an interesting adventure around an outcast (or a few of them, if you have a small group) who either start their own Celtic settlement *or* go on a series of adventures to get back into the good graces of their home ruler.

Rank Three Feats:

The smith can now learn to summon very powerful chimera. He may also repair almost any object, and create normal items as quickly as a factory.

□ □ □ Imbue

You've got the pattern by now: Inbue equivalent of (40 + Willpower of smith) Wyrd chimera. Mimic up to rank 4 Feats and Charms

Peculiar Sympathies: see Rank One Imbue.

Suggested Enhancements: see Rank One Imbue.

□ □ □ Repair

Treasures are not repairable, at best the chimera can be re-imbued, but a new vessel must be wrought. This Feat will work with most other things. The Storyteller should use Magnitude of Scale to judge the object and Magnitude of Change to judge how "broken"it is. All objects "repaired" MUST use Condition to come up with what will cause the chimerical duct tape of Repair to fail.

Peculiar Sympathies: Tools of the trade.

Suggested Enhancements: see above

Rank Four Feats:

Smiths of this rank can create legendary Treasures. They also have the ability to transmute one material to another buy working with it.

□ □ □ □ Imbue

Inbue equivalent of (50 + Willpower of smith) Wyrd chimera. Reproduce up to rank 5 Feats and Charms

Peculiar Sympathies: see Rank One Imbue.

Suggested Enhancements: see Rank One Imbue.

Rank Five Feats:

Smiths of this rank can create immortal Treasures; make wood as strong as iron, etc.

□ □ □ □ □ Imbue

Inbue equivalent of (60 + Willpower of smith) Wyrd chimera. Create non-Feat related effects of vast power, exceeding the scope of Charms and Feats

Peculiar Sympathies: see Rank One Imbue.

Suggested Enhancements: see Rank One Imbue.

The Branch of Morrigu

Morrigu, called "Great Queen" or "Mistress of Battles" was a powerful triune goddess to the Celts. Her three aspects were Macha ("personification of war"), Badb ("fury") and Nemain ("Venom"). Though she seldom fought, she was a frequent participant in battle, urging her favored heroes to victory and exposing the weaknesses of her foes. Those who follow her path of power are apt to be cold and ruthless in conflict.

Unless otherwise stated, the fae can choose who is affected by the Feat (i.e., specify which side of a battle to affect)

Sympathies

Holidays: Beltaine

Legacies: Unseelie, Summer, Warrior

Kith: Sidhe

Tree: Apple

Other Sympathies: Ravens and crows; bagpipes, drums or other war instruments; battle standards, the color red.

Die Pool: Rank + Manipulation

Rank One Feats:

These are representative of Macha's basic powers, inciting warriors to heroic, if occasionally suicidal, deeds.

□ Rally

This Feat allows the fae to fill faltering troops with courage. For the duration of the Feat, those affected gain a temporary Willpower for every successes. Furthermore, all attempts to intimidate or instill fear in the subjects are at -1 per success. Note that this Feat can counteract greater Feats.

Peculiar Sympathies: Banner, crown, famous sword or other inspirational device.

Suggested Enhancements: Number, Duration

Rank Two Feats:

Badb represents fury unleashed; Feats at this Rank play on the primal forces of hate and rage to bring victory.

□ □ Berserk

Warriors under the influence of this Feat lose thought for anything except attacking. They will charge anything, although friends are usually only in danger if they come between the berserk and the foe. If no foes are accessible when the character goes berserk, he will break things, chop at his own boat, chew on his shield, etc.

A Berserk may ignore all dice penalties due to wounds; those penalties will definitely apply after the Berserk has calmed down.

Should the character wish to calm down, he must make garner 2 successes on an extended Willpower roll (target 7) for every success the caster scored. Otherwise, he will fight until no more targets are in sight.

Suggested Enhancements: Number

Rank Three Feats:

The most insidious and least heroic of the Morrigu's manifestations was Nemain. Her name means "venom," and she poisons with fear, sowing confusion across the battlefield.

□ □ □ Cow the Foe

Just as Rally can hearten warriors, this Feat saps their will to fight, bringing fear and doubt to their hearts. One success makes the targets hesitant about advancing. Three successes cows the targets, making them unwilling to advance although they will do the minimum necessary to defend themselves. With five successes the warriors flee, and more than six causes a blind rout. Those affected may spend a willpower point and roll Willpower, target 7. Each success subtracts one success from the Feat.

Other factors can influence the effects of this Feat. If the foes are greatly outnumbered or have lost a leader, they may be easier to cow. Also, seeing a section of a battle line break and flee may shake the morale of the rest of the troops.

Suggested Enhancements: Number, Duration

Rank Four Feats:

Feats at this level may deal with any or all of Morrigu's aspects.

□□□□ Fog of War

No matter how disciplined an army, a battlefield is chaotic. Smoke, noise, hidden enemies and fear all lead to disorganization. In ancient and modern times, mistaken identity leads to "friendly fire" casualties. This Feat feeds that effect. A commander might not see advancing foes, or see foes that aren't there; a team may fire upon allies or mistake a command to "advance" for a call to "retreat."

Targets must make Perception + Alertness rolls every turn to be fully aware of what's going on around them, losing one success for each success rolled by the caster (negative successes count as botches). A botch means some unfortunate misunderstanding – the sound of enemies in the forest, the scout's colors looked wrong when backlit, and so on.

Suggested Enhancements: Numbers, Duration

Rank Five Feats:

Feats of this level are responsible for epic victories and crushing defeats.

□□□□□ Grand Charge

This is a potent Feat that can drive home a victory. It boosts the morale of a force through the roof. For the duration of the Feat, those affected gain a temporary Willpower for every successes (even if it sends the pool above the normal maximum). They also shrug off pain; wound penalties are reduced by one die. Furthermore, all attempts to intimidate or instill fear in the subjects lose one die per caster's success. The warriors feel invincible; Better still, their confidence makes them appear unstoppable to the enemy, sometimes resulting in surrender or rout before the sides come to blows.

A possible drawback to this Feat is that once the troops are wound up, they are hard to rein in again. They are by no means berserk – they fight only the enemy and are smart enough to use tactics, they may break ranks to charge after a routed enemy.

An interesting application of this Feat is to cast it on the enemy, drawing them into an escape proof trap.

Suggested Enhancements: Duration, Numbers

Branch of Rhiannon

Rhiannon was a powerful fae woman, the wife of Pwyll and mother of Pryderi, who later married Manawyddan son of Llyr. She was one of the most beautiful Kithain ever to walk the earth, and among the most notable of her skills were transformations. Rhiannon's tale is a sad one; for many years, she was falsely accused of killing her son Pryderi in her sleep. As penance, she had to offer to carry any visitors up the hill to Pwyll's castle on her back (it was a shameless breach of courtesy for any visitor to allow this, of course). This Branch deals with social aspects of fae life and certain illusions and transformations. It is generally used only on other fae or mortals; it is *not* magic for changing people into rocks, trees, animals and the like (or vice versa); use the Branch of Cernunnos for this.

Sympathies

Holidays: Beltaine

Legacies: Lorekeepers, Seelie, Spring

Kith: Sidhe

Tree: Birch

Other sympathies: Flowers, silver, horses, any who are wrongfully accused of a crime (as Rhiannon herself was)

Die Pool: Rank + Manipulation

Rank One Feats

Knowledge of Rhiannon's Branch at Rank One allows the user to cast minor illusions on or about a person.

□ Shadow Eyes

Unlike some illusion enchantments, this feat (like much of Rhiannon's magic) is cast on a person, rather than a thing. The target sees things the enchanter wants him to see, and only he is affected unless the caster takes appropriate penalties for multiple targets. The illusions generally are believable things for the target, such as seeing changes in colors or patterns. As a general rule, without a tremendous number of successes, illusions of this level are generally small and harmless. A fae could not, for example, be tricked into thinking a dragon was a gentle Shetland pony. However, he may be fooled into believing a rusty sword was shiny and new, or that a beautiful gem was dull glass. Storytellers should adjust the target's perceptions based on the caster's successes.

Rank Two Feats

Fae at this rank gain limited ability to recognize or resist the effect of illusions. However, the fae cannot disrupt or destroy such illusions, even though he can point them out to others.

□□ Clair de Lune

This effect allows the user to identify illusions. If the fae suspects something is "hidden," such as a doorway having been made to look like a brick wall, she touches the area with her hand and uses appropriate sympathies to enact her enchantment. Note the unless she uses certain other effects, only she will be able to see the "wall" for what it is.

Rank Three Feats

Finally, the practitioner is able to cast a true transformation, in this case affecting their Appearance. Note this can be used to augment the fae's looks for better or worse.

□□□ Maiden to Crone

Sometimes, even the prettiest maid wants to avoid attention. What better way than to become an old crone? This transformation causes a target's Appearance to drop by one dot per success, to a minimum of 0. The reverse of the feat, Crone to Maiden, works exactly the same way, except the maid gets back her beauty, perhaps for a time, even better than it was before.

□□□ Broken Hand

This a rather diabolical transformation, intended solely to end a person's efforts to become Righ or Ban-Righ. The enchanter chooses some kind of deformity to cast on the would-be contender for the throne; it could be a missing hand or a terrible scar. In most cases, the transformation doesn't last forever, just long enough to keep the contender out of combat. Theoretically, the spell could work on anyone, but Unseelie are particularly fond of using it on men and women who would become rulers. Since it's a transformation, not an illusion, the change is clear to everyone. And unless

Celtic Names

Have fun using and pronouncing this small selection of Celtic names. A couple of hints (though there are many exceptions):

w = oo, as in pool

ll = the closest we English speakers can get is thl, as in heathlight

dd = ditto, except it's just th

bh = usually as v

s = often, as sh (Oisin, for example, is Oh-sheen), but not always

c = always hard, as in cat

ch = very breathy, as in loch

gh = sometimes silent

We advise that once you use a name, record it in your gaming notes for future reference. That way, when the players want to know who the miller they spoke to was three sessions ago, you can remember that he was called Cianan (or whatever).

Abaigeal
Abban
Abean
Adeith
Adraste
Afwyn
Agata
Aghna
Aidan
Aifric
Aignis
Ailbe
Ailbhe
Ailidh
Ailin
Ailis
Aimiliona
Aindeas
Aine

the comhairle is willing to delay a combat, the victim is just out of luck for this round.

Rank Four Feats

Much like Rank Three, this level of the Branch of Rhiannon allows transformation, only a bit more deeply. Now, the personality of the target (or one's self) might be altered.

□ □ □ □ **Haver and Grumble**

This transformation really puts the target into a bad mood, effectively lowering Charisma and/or Manipulation according to the number of successes obtained, to a minimum of 0. If, for example, Calum the nocker cast this enchantment on someone with Charisma 3 and Manipulation 2, and rolled 4 successes, Calum's player could decide to make the victim's Charisma 0 and Manipulation 1 (or whatever combo he preferred). The player can decide to affect either or both Attributes, in other words.

Rank Five Feats

At this level, the fae is a master of illusion and personal transformation. He can trick people into seeing kittens where snakes lay, or believing that their worst enemy is their best friend.

□ □ □ □ □ Copycat

This powerful magic allows the fae (or a chosen target) to take on all aspects of another being: looks, personality, voice, and to some extent, manners. Note that the particular *powers* are not transferred, and if the fae doesn't have a little acting ability (or some good roleplaying), she won't be able to pull off the sham. This feat has a unique sympathy: any small object belonging to or part of the person who will be copied. Fae can use this to become other fae or humans. Storytellers should use the Attributes of the poor dupe for the doppelganger.

Celtic Storytelling

It is a cavernous Earth
Of labyrinthine intricacy, twenty-seven folds of
Opaqueness,
And finishes where the lark mounts.

— William Blake, Selections from Milton

Gentle readers, this section is **not** what you think it's going to be. If you want to know how to plot roleplaying games, or even if you want to know about basic storytelling elements, I recommend that you go to any of a number of **White Wolf** books with Storytelling chapters to peruse the material there. I personally found the stuff in **Vampire: Dark Ages** to be the best general guide, but most of the millions of Storytelling chapters in various books have the basic material. (I most recently wrote the ST sections for **Werewolf: Dark Ages** if you want to see my take on things; for something more germinal, which I also helped construct, you might also look at **The Book of Mirrors** for **Mage: The Ascension**). I would also recommend that you get some books *outside* of the gaming world to read. My personal favorites are: *The Complete Book of Scriptwriting* by J. Michael Straczynski, *How to Write Science Fiction and Fantasy* by Orson Scott Card, and any of the Writer's Digest *Howdunit* Series (*Deadly Doses, Cause of Death*, etc.) And finally, if you haven't already read it, go to an online auction or gaming store that sells used books and pick up Aaron Allston's **Strike Force**. It's a Storyteller's classic.

Now, onto the *real* important stuff: interesting elements and ideas for games set in the **Changeling: The Celtic Cycle** milieu. What I've assembled here is just a potpourri of "things Celtic" that will hopefully inspire you or give you sufficient background information to pursue further research independently. I believe that rather than laying out full-blown stories, many Storytellers will find it much more useful to get "idea seeds." Hence, the topics covered in this section. I want to stress that my mélange is by no means complete. The wealth of information on Celtic history, lore, religion, and general culture is far too enormous; I have barely scratched a deep surface! But if you glean even a couple of useful grains here, I consider that satisfying.

As for organization, I have divided the material into three general sections: story conventions, story themes, and a Celtic "book of days." Naturally, there is some overlap of material and also references to previous installments of **CTCC**. You may find it useful to have a printout of those installments close at hand.

Weapons, Food, Pigs!

What, besides the names, makes a Celtic story different than, say, a Norse one? In both milieus, you've got deities interested in meddling with humans. There's lots of cool fights, drink and songs. But something I choose to call *convention* is quite different. In the Norse tale, chances are the heroes are going to die rather quickly, with much valor in their departure; in fact, the more spectacular the better, and few Norse warriors avoid such a death. It's true that many Celtic heroes, such as Cú Chulainn,

... and Names

Aingael
Airmed
Aisling
Aithne
Alaois
Alastriona
Amhlaoibh
Amren
Anadun
Angus
Annraoi
Annstas
Aodh
Aodhnat
Aoibhann
Aoife
Arawc
Arawn
Ardal
Ardwyar
Ariad
Arienh
Arionrod
Artur
Arwyd
Baird
Bairrfionn
Balor
Barra
Bartel
Beacan
Beartlaidh
Bebhinn
Bedyr
Beirchert
Belin
Benan
Bentel
Bevan
Blaithnaid
Breanainn
Brendan
Brenna
Bres
Bresal
Bretta
Brian
Briana
Bride
Brigit

live fast and die young but glorious. But seldom do Celtic heroes seek death; in fact, in the midst of all that glory, they definitely try to avoid it if possible. That's just one quick example of what I mean by convention.

I encourage you to intersperse these conventions in all your Celtic tales. If you think about classic literary examples, you'll notice that each tale generally has three or four of these conventions working together. More than that may get overly cumbersome.

Animals, Trees and Shapechanging

A core element of Celtic myth is shapechanging, and most often, those using magic sought to change into animals, or much more rarely, trees. Shapechanging serves as a means of escape, a way to woo or a form of punishment, if imposed by one with greater powers. Pwca can shapechange as a matter of course, but certain branches of magic also convey the ability; some fae bards tell the tale of greedy and vain sidhe who use the Branch of Brigit to give themselves long life and end up turning into willow trees!

Part one of **CTCC** discussed the importance of animals (ideal for shapechangers) in Celtic culture. The hearth of noble and commoner alike that isn't home to an animal is an odd place indeed. Likewise, many pwca tend to have animal forms that occur often in Celtic tales (horses, salmon, swans, pigs, bulls and so on). Some of the more common animals and powers associated with them (which may work well as sympathies with many branches of magic) include:

- Bears: A symbol of steady strength and will.
- Boars/pigs: Boars and pigs are often deadly foes, killing hoards of warriors at one swoop of their tusks. Their meat is also deemed valuable and a reward for brave heroes. Likewise, pigskin can be a curative.
- Bulls: Bulls are symbolic of strength and virility. Drinking the blood of a white bull can give an imbiber dreams of who will be the next king or queen. Cows are important too as a source of information and as war booty.
- Cats: Cats occasionally guard treasure; they are also said to have power over fire. In Celtic myth, cats often appear as monstrous villains or kidnappers.
- Deer/stags: Deer are a favorite form for shapechangers, and their antlers have certain powers, particularly if they have three points.
- Dogs/hounds: These creatures are the chosen companions of many Celtic heroes and play their own valued parts in battles.
- Horses: Enchanted horses are numerous in Celtic myth and are related to a number of deities, most especially Epona.
- Ravens/crows: Symbolic of battles, they were often thought to be harbingers of powerful destinies.
- Salmon: Salmon are revered as wise prophets.
- Swans: Another favorite form for shapechangers.

As for trees, there are a number which have significant powers; moreover, each Celtic settlement usually had its own sacred tree called a *bile*. Stories abound of wars fought over the destruction of such trees, for this was a way to shame and demoralize an enemy. Should a fae choose to turn into a tree, she should have her own means or a companion who is capable of turning her back; otherwise, she could spend many days and nights ere she regains her true form. The following list details certain trees and their particular symbols or meaning in Celtic myth:

Alder: has to do with milk, as items made of alder are safe for guarding milk; also relates to resurrection magic

Apple: pertains to force of will

Ash: a sign of peace; relates to water and seafaring; curative for magical venoms

Aspen: relates to trembling, but also to friends, buoyancy, ousels, deer and ravens; offers physical protection/shielding

Birch: pertains to things that are illusionary, fading, or fair, such as someone who is fair or silver-haired

Elder: has properties of healing

Elm: relates to answering questions and the beginnings of things

Fir: symbolic of groaning and moaning, whether in pain or delight; relates to birth, enchantment, and creation

Gorse: protects against magic

Hawthorn: may be bring bad luck; related to cleansing and curses

Hazel: relates to beauty, wisdom, and knowledge, but also to things that can be broken

Holly: a mark of sweetness or fire; a wood of good luck

Ivy: relates to mind, skill, or language

Oak: akin to strength, sturdiness, stability and protection; the earth; also aids in movement between worlds

Rowan: symbolic of flame, sharp wit, delightful things; can increase psychic powers and ensure night journeys are safe

Willow: relates to things that are lifeless or without color; also has to do with bees, love, protection, loyalty and intuition

Yew: pertains to mixed blessings, beauty and strength combined with darkness and loss; tree of death

When performing magical feats, a fae might choose to incorporate wood or animals (in some fashion) into the preparation of the effect. For example, Fiachna the troll wants to use the Branch of Llyr. He might chose to use a certain sympathy, let's say the eating of a salmon with seaweed, to enhance his roll. Likewise, if there are no salmon about, and he's performing a feat related to finding his ladylove's silver locket, he may cast some birch shavings in the water, since they relate to things that are silver. This would be in addition to the sympathy he might gain for using an oaken staff in his ritual; even though the birch is a tree, Fiachna isn't using it as his tree sympathy for the day, but rather as an "other" sympathy (note that if uses the oak, though, he won't be able to use it again for the day). For more information on sympathies, see Part Two of **CTCC**.

Uncles and Aunts

Some old Celtic stories give great significance to the

... and Names

Brina
Cacamwin
Cailean
Caiomhgin
Cairbre
Caitlin
Caitrin
Canawg
Caoimhe
Caolan
Carianna
Casnar
Cathal
Cathaoir
Cearbhall
Celergos
Celi
Cethlann
Cian
Cianan
Ciannait
Ciarrai
Cimin
Cinneide
Clemon
Clodah
Clust
Coinnach
Coireall
Coll
Comhgan
Conchobar
Conn
Cormac
Culfan
Cullan
Curreann
Cynch
Cyren
Cyrfach
Dagda
Daibhaid
Daire
Daithi
Damhait
Damlaic
Dana
Danaan
Daray
Dearbhail

From the Writer's Desk Again

The line between theme and convention is thin indeed. We advise that you think of "theme" as the BIG picture, the overarching premise or topic of the majority of your chronicle. Note that one or two themes may work together, and although every single adventure *doesn't* have to relate to your chosen theme, most should in some way link back to it. Convention, on the other hand is more like a principle or standard; you're going to have several of these interlocking all over the place, changing form through each story arc. The idea behind both, though, is the same: to give you inspiration to run enjoyable Celtic fae adventures.

brother or brothers of a hero's mother. The reason for this is that the identity of the hero's father wasn't always known for certain; one of the old customs was that the local lord could generally have the favor of any lady he wished. Thus, a young lad or lass could be the offspring of his/her mother's mate…or not. In any case, it was the uncle (or aunt if you want to be more enlightened) who often served as the young hero's father figure. It was his responsibility to ensure the hero's training and well being until he or she was old enough to fend for themselves. This is all in addition to whatever guidance a father might offer. As Part One discussed, fosterage was a common tradition, and many times, the fostering family was that of the uncle or the aunt. One particularly detailed example is the strong relationship between Gwydion and Math ap Mathonwy in Celtic myth; Math taught Gwydion a great deal of magic and also served as a mentor to Gwydion's son, Lleu Llaw Gyffes.

Now, in the modern world, not every fae is going to have an uncle by blood who is also fae (though it's certainly quite possible). Uncle or aunt is thus a bit more symbolic, and could be the source for several adventures. For example, a PC's uncle may be an important mentor; his death may be a reason for vengeance in your game.

Music, Dance and Poetry

The Celtic fae, like their distant cousins the Fianna werewolves, find any and every excuse for a party. Music, dance, poetry, revelry, taletelling – all these are part of what make them who they are. While you probably don't want to spend every game going into intricate detail of all the lavish hoedowns, feel free to allow (and encourage) players to have characters spin wild, hyperbolic yarns describing their exploits. Put some Celtic style music on the CD player and give extra experience to those players who come up with poetry for their characters' magical feats. All this is completely part of the Celtic schtick.

Footholders and Doorkeepers

For whatever reason, many of the old Celtic tales talk about the significance of doorkeepers and footholders, calling many of them by name. All the great Celtic abodes have a post of doorkeeper, and a right important post it is. A doorkeeper decides who is admitted to see the local ruler, and it's his butt on the line if someone unsavory manages to enter the royal presence. In some cases, the doorkeeper is also an advisor and mentor to the king or queen; most tend to have sharp eyes and wits. For example, Camel was the doorkeeper of Nuada at Tara.

Footholders are a bit more intimate. As a Storyteller, feel free to decide if you want to use this literally or figuratively, but footholders are by nature virginal. She (or he, if you like) sits at the foot of the ruler and lets his feet rest in her lap. In some tales, she is also a source of power, and her departure without royal permission weakens the might of the ruler. In other stories, the position is just symbolic and a mark of a ruler's stature. The ruler might put up with ridicule if she flees, but won't lose his magic. The most infamous footholder was Goewin, in the employ of Math ap Mathonwy.

Perhaps in your game, the local ruler sends the characters in search of a footholder for her feet. Or, maybe they have to please a curmudgeonly doorkeeper to gain entrance to a keep. These two posts should stir up some interesting story ideas.

Weirdness

If you start trying to be rational, reasonable and sensible with Celtic stories, stop it this minute. One of the beauties of Celtic myth is its air of whimsy and weirdness. There *is* no explainable, clear, scientific rationale for the way magic works; it just does, assuming you perform the necessary rituals. Furthermore, things sometimes happen for seemingly no reason in Celtic myth. Where do those wacky geasa come from? Why all the shapechanging? Must everyone lead such a footloose lifestyle? Well, yes. It's just part of the fun of tales, and we encourage you to infuse your own games with this whimsy and weirdness.

Magic, Magic Everywhere

Seems like that under every rock and in every Celtic nook and cranny, there's something magical. Magic is everywhere, in everything. It's in the water, the flora, the fauna, even the very soil of world. Going hand in hand with the weirdness, don't forget that many things in the Celtic fae world are going to have some innate magic to them. Such magic may show up when the characters least expect it, too.

Banishments

Many Celtic tales center around the banishment of a character, one who has been sent away fairly or not, due to a crime or curse. While this may be a difficult way to *start* your game, at some point, you might consider exiling the character with the idea that subsequent adventures could focus on her completing a quest and clearing her name. Alternatively, the characters' goal could be to show an enemy for what he is so that *he* might be banished.

Tochmarc (Wooing)

Wooing is a popular convention in many myths, and Celtic ones are no exception. This can be a great deal of fun for Storytellers and player who enjoy games that deal with more than huge fights, though there's plenty of opportunity for that here, too. Consider one wooing tale, that of Kilhwch and Olwen. Poor Kilhwch had to fulfill a number of exceedingly difficult and picky demands for Olwen's father, Yspaddadan, a powerful giant. (His daughter Olwen was his footholder, incidentally). This led to a number of quests where Kilhwch had help from several boon companions. You may do something similar in your own tales; perhaps the local ruler asks the PCs to act as his matchmaker, and thus they have to perform several quests for the groom's future father-in-law.

Aithedha (Elopements)

And if wooing doesn't work, there's always the elfshot wedding. More Celtic characters than we can count have run off willy-nilly with a secret bride or groom, leaving behind a formally betrothed lover. So, will the characters in your chronicle help the offenders or the offended? Such a seemingly innocent convention could pull the PCs into a full-scale war, if they aren't careful.

Strong Characters

As you know from reading Part One, the heroes (whether warrior, sorcerer or bard) are the focal point for most Celtic myths. The curad-mir, the hero's portion, is central to the evening meal, and the strongest and wisest champions are the ruling strata of the Celtic fae. So it is (or should be) with the player characters. Of course you don't want to start them out as all-knowing and powerful, but don't be afraid of letting them be big players in the thick of the chronicle; ultimately, what they do or don't do may well make major impact on the setting. This is true not only for sidhe, but for the other kith, too.

Reversals of Fortune

Funny thing about Celtic heroes; many of them in their greatest triumphs have dreadful failings, and it goes way beyond mere death. Many a hero has had to slay his best friends or has lost everything she ever cared about by winning a war; just consider the whole set of Cú Chulainn stories. This convention makes for some intense roleplaying, but it's very, very Celtic.

One way you can perhaps soften the blows is to remember that reincarnation and resurrection are also a part of the Celtic world. Perhaps the players are interested in taking their characters on *Eachtra*, a journey to the otherworld. Maybe they even have to confront the Lord of Death. There are lots of options for giving even a heartbreaking ending a chance to become somewhat happier.

Ideal Themes for the Celtic Chronicle

If you've ever glanced at a **White Wolf** Storytelling chapter, you know that theme indicates the general purpose of your story; it's what the tale is all about. Here are several "classic" themes in Celtic stories that can work well with the conventions we've previously discussed.

Vengeance

Whether for kinslaying or dread insults, getting revenge is a common theme in Celtic tales. This seems at odds with the wergild system, where the exchange of goods for insult or worse is supposed to settle matters, and in fact, it's just one of those paradoxes among the Celtic fae. What's more, vengeance often builds on itself, such as when one clan avenges its fallen against another clan who retaliates against the first clan, who then attacks for their losses, and so on ad nauseam. You may choose to start the characters in the thick of a war of vengeance or have them be pulled along with the rest of the kingdom into the fray.

Prophecy

If it's not a pithy pig, it's probably a bird, a cow or even a roving sluagh laying a destiny on the PCs. Prophecies abound in Celtic myth, and most of the time they're wonderfully esoteric and contradictory. Prophecy may be a useful theme with which to start your chronicle because characters can be under the influence of such destinies from the start, and this can set up a long-running series of games. When you decide to wind the game down or make a shift to a new theme, don't forget to wrap up the prophecies as neatly as possible. No one likes unresolved fates left dangling.

Righting Wrongs

Whether they're intentional do-gooders or just happen to have trouble constantly falling in their laps, the characters working under this theme are the generic problem solvers of the chronicle. They may work for the queen, a warlord or a judge, and the idea is that they are honorable and trustworthy types who get matters taken care of in an above=board manner (unless you're running a Shadow Court chronicle). You're not confined to one small setting for this type of theme either, though if you like working in a set area, it's quite doable.

Rescues, Quests and a 1000 Side Adventures

So the characters think all they have to do is slay the giant, venomous boar, eh? Well, not with this theme. The idea is that there is some large goal or quest which the characters receive early in the chronicle, and *eventually* they will get around to doing it. But along the way, or before they even start on their journey, lots and lots of other things start getting in the way. Using this theme requires that you think up many distractions to keep the characters occupied; then, when you're ready to finish the story arc or chronicle, you can let them finish their original task.

A Celtic Book of Days

Many gamemasters find it useful to keep a log of adventures; this is particularly important if characters are on a long journey and want to keep some kind of travel journal. To make things a little more Celtic, following are the days and months in six Celtic languages. We wish you luck on the pronunciations. The good news is that, thanks to the Celtic tiger, there are readily available tapes on Irish, Scottish, and Welsh at many leading bookstore chains. Cornish, Breton, and Manx are, alas, a bit harder to find. Note that the major holidays, in italics, are detailed in Part One of **CTCC**.

We strongly suggest that you make a calendar with plenty of space to keep notes. This is a great help in keeping track of when certain adventures occurred, when important NPCs were met and so on.

Holidays Each Month

For information on major holidays (listed in italics), refer to Part One for a discussion of traditions and festivals. The following is a list of all major holidays plus several minor ones that might have interesting effects on magic feats or stories in your game. You might also choose to follow the Celtic "tree" calendar to divide up days as follows, which also might have a powerful impact on fae magic:

21 January – 17 February: Month of Luis (Rowan)
18 February – 17 March: Month of Nuin (Ash)
18 March – 14 April: Month of Fearn (Alder)
15 April – 12 May: Month of Saille (Willow)
13 May – 9 June: Month of Huath (Hawthorn)
10 June – 7 July: Month of Duir (Oak)
8 July – 4 August: Month of Tinne (Holly)
5 August – 1 September: Month of Coll (Hazel)
2 – 29 September: Month of Muin (Vine)
30 September – 27 October: Month of Gort (Ivy)
28 October – 24 November: Month of Ngetal (Reed)
25 November – 22 December: Month of Ruis (Elder)
23 December: The Secret of Unhewn Stone

Celtic Law

If you are interested in reading more about Celtic law, we recommend consulting two important works, *Senchus Mór* for civil law, and *The Book of Acaill* for criminal law. They describe in greater detail than our time and space here permit the role of the ***breitheamh*** (judge), the paying of *eric* (a fine for homicide) and the *log-enech* (the honor price based on the status of a dead person). Those PCs and NPCs alike who are chosen by the kings and queens to be judges should be integral to your stories; perhaps they wander throughout the realm, dispensing justice or investigating wrongs. This could also be a good way to get all the characters together; perhaps they're the local judge's right arm.

24 December – 20 January: Month of Beth (Birch)

November

1st: *Samhain*

8th: Gwynn ap Nudd opens the door to Annwn for the space of this one day

23rd: Wayland's Day. This occasion celebrates the work of blacksmiths

December

21st or 22nd: *Alban Arthan*

31st: Hogmanay (Cake Day). Celebrants dress up as animals and share special cakes.

January

10th: Geraint's Day (9th century Welsh bard). The day is devoted to celebrating music and poetry

February

1st: *Imbolc*

March

2nd: Ceadda's Day. An occasion dedicated to the celebration of magical wells and springs

17th: Trefuilnid Treochair. This holiday celebrates the shamrock and things in triple

21st: *Alban Eilir.* Also, in Ireland, date Tara was founded.

April

30th: Beltaine Eve

May

1st: *Beltaine*

June

21st: *Alban Hefin*

July

28th: Domhnach Chrom Dubh (the sacrificial god). The day honors him and others who sacrifice themselves that those left behind might thrive

August

1st: *Lughnasadh*

September

9th: Dance Day of Cernunnos. Celebrants this day honor the horned god and his ilk.

23rd: *Alban Elfed*

29th: Celebration of Gwynn ap Nudd, whose horn calls fallen heroes to Annwn

October

31st: Samhain Eve

Referennce Calendar

Months of the Year

English Month:	Irish	Scottish	Manx	Welsh	Cornish	Breton
November:	Samhain	An t-Samhain	Mee Houney	Tachwedd	Du	Miz Du
December:	Nollaig	An Dùdlachd	Mee Ny Nollick	Rhagfyr	Kevardhu	Kerdu
January:	Eanáir	An Faoilteach	Jerrey Gheuree	Ioanawr	Genver	Genver
February:	Feabhra	An Gearran	Toshiaght Aree	Chwefror	Whevrer	Chwevrer
March:	An Márta	An Márt	Mayrnt	Mawrth	Merth	Meurzh
April:	An t-Aibreán	An Giblean	Averil	Ebrill	Ebrel	Ebrel
May:	An Bhealtaine	An Ceitean	Boaldyn	Mai	Me	Mae
June:	An Meitheamh	An t-Òg-mhios	Mean Souree	Mehefin	Metheven	Mezheven
July:	Iúil	An t-Iuchar	Jerrey Souree	Gorffennaf	Gortheren	Gouere
August:	Lúnasa	An Lúnasdal	Luanistyn	Awst	Est	Eost
September:	Meán Fhomhair	An t-Sultainn	Mean Fouyir	Medi	Gwyngala	Gwengolo
October:	Deireadh Fomhair	An Damhar	Jerrey Fouyir	Hydref	Hedra	Here

Days of the Week

English Days	Irish	Scottish	Manx	Welsh	Cornish	Breton
Sunday:	Dé Domhnaigh	Domhnaich	Jedoonee	Dydd Sul	De Sul	Disul
Monday:	Dé Luan	Di-Luian	Jelhune	Dydd Llun	DeLun	Dilun
Tuesday:	Dé Mairt	Di-Mairt	Jemayrt	Dydd Mawrth	De Merth	Dimeurzh
Wednesday:	Dé Céadaoin	Di-Ciadain	Jecrean	Dydd Mercher	DeMergher	Dimerc'her
Thursday:	Déardaoin	Di-Ardaoin	Jerdein	Dydd Iau	DeYow	Diriaou
Friday:	Dé h-Aoine	Di-Haoine	Jeheiney	Dydd Gwener	DeGwener	Digwener
Saturday:	Dé Sathairn	Di-Sathurna	Jesarn	Dydd Sawrn	DeSadorn	Disadorn

... and Names

Declan
Deirdre
Derval
Devnet
Dianket
Diarmaid
Doirenn
Donal
Donnan
Dremid
Dubhan
Dunar
Dylan
Dywel
Eadoin
Eamon
Earnain
Edan
Edana
Edern
Eibhear
Eibhlin
Eidog
Eileanoir
Eilis
Eimhin
Eimile
Eithna
Elan
Elarina
Elathla
Ena
Enan
Engus
Enhyr
Eoghan
Epona
Erin
Erlina
Ermid
Esni
Eurion
Eurolwyn
Fainche
Fand
Faolan
Fearghus
Feoras
Fiachra
Fianait

Tir na n'Easa

To give Storytellers an idea what a full-blown Celtic fae settlement may look like, here's a sample setting. Nestled in the beautiful north Georgia mountains, Tir na n'Easa is a place of great beauty amidst troubled waters.

History and Geography

Rabun County sits in north Georgia, amidst hills formerly known as the Cherokee Mountains, so numerous were those Native Americans in the area. By 1760, Europeans had begun exploring the region; naturalist William Bartram was among them around the time of the Revolutionary War. It was after the war that John Dillard and his son James received 250 acres each for their wartime service. These men and others clashed again and again with the Cherokee until the nation was forcibly relocated and Georgia received the land "officially" in 1817. At least one major road crossed the area, and a failed effort to build a railroad was begun as well.

As witty writer Sharon McCrumb has said, the movie *Braveheart* is a much better depiction of Southern mountain folk than *Gone With the Wind* ever was. The Civil War more or less left the area untouched, although anarchy reigned supreme in Rabun during those turbulent years. In the 1890s, the Tallulah Falls Railroad began operations, and this opened up the territory to a lively tourist industry. And this is an endeavor that still thrives today. The many waterfalls, the rocky gorge and the rolling hills delight visitors from all over the world.

Another attraction is the Rabun Gap Nagoches School (grades 6-12). Founded in 1903 by Andrew Jackson Ritchie, a descendent of Dillard, the school achieved much fame in the *Foxfire* books of Eliot Wigginton, written in the 1970s and 80s. Wigginton, a teacher, proposed that students would become more motivated by a curriculum linked to local culture. To further this thesis, he had students conduct ethnological research on the crafts and culture of the county. The students' compilations contained everything from how to produce goods and materials, such as furniture, to agricultural wisdom and even "old mountain stories." Despite Wigginton's later infamy, his work was highly important to the preservation of fading knowledge.

Rabun County is wonderfully rural; even in the seat of Clayton only has a couple of grocery stores. Most roads are two or three lane, and most of the ridgelines are still verdant and unspoiled. Hiking trails cover the hills, and whitewater rafting is a popular pastime as well. Tourists come and go in greater and greater numbers, but the essence of the rocky valley and hills lives on.

The Fae of Tir na n'Easa

Technically, Tir na n'Easa and its fae are under the rulership of King Meilge of Willows. But in fact, the kiths here consider themselves a completely independent kingdom (albeit a tiny one). Some toy with the idea of a war of independence against the "usurper," but most just live and let live. For now, Meilge leaves these fae alone, and they do likewise.

The center of Tir na n'Easa is Crannog Collfwr, the home of the fae queen, Ban-righ Dearbhal ní Gwydion. She won her throne after defeating her current champion (and the prior Righ), Hwyl ap Liam. The match was a long and bloody one, but in the end, Hwyl acknowledged that Dearbhal had won by true right of arms and spirit. He was first to swear his allegiance to her, and all the other fae followed wholeheartedly. Dearbhal has, until recently, been a strong ruler who has had no challengers, so much loved is she by her people. Yet, all is not as it seems.

What no one knows is that the current real power in the kingdom rests in the hands of Dearbhal's chief bard, Aneiren ap Fiona. He's beautiful to look upon and one of the finest poets in the land. He first appeared in Tir na n'Easa about six years ago, two years before Dearbhal won the throne from Hwyl. Aneiren, formerly a quiet and unassuming young man, made a splash by composing, on the spot, a thrilling recount of the battle, blow by blow. Dearbhal welcomed him to her court, and by the end of the year, had given him the post of chief bard, much to the disappointment to some of the local, but less skilled, talent.

The Doorkeeper, Saoirse ní Eiluned, suspects all is not as it seems, but she has no proof. Dearbhal's "uncle" (really just a dear friend), Ultan Ó Scathach , was killed under unusual circumstances about five years ago (one year before Dearbhal won the queenship and one year after Aneiren appeared), and that was the time when Aneiren began quietly exerting his influence. It's a very subtle thing; no outsider would ever notice it, and few enough of the locals do. Only Saoirse sees, with her sharp eyes and wits, that something's not quite right in the Ban-righ's court.

The court itself exists on the Ban-righ's farm, Delfynnan, a beautiful estate amidst rolling hills and hardwoods. While there are all the normal things you'd expect on a successful poultry and tree farm of 250 acres (chicken, pine trees, barns, a big farmhouse, and so on), there's one barn that is reserved and appropriately decorated for the fae. This is the heart of Tir na n'Easa, where the fae hang out, perform, and generally have a good time. Any fae is welcome; even enemies can come in peace for the requisite three nights. The Ban-righ is not often far from Delfynnan and can be reached easily in case of emergency (by various means of magic or chimera), in which case a court can be immediately convened. Court takes place most nights, and on holidays, revelry is at its height. The farm itself isn't particularly weird, but any mortals coming within about a half mile of the barn and the surrounding copse of trees will feel "prickles" at the back of their necks and see leaves moving when there is no wind. Unwanted guests definitely feel something is afoot in this place. Several chimera hang about, often taking the form of animals (Shetland ponies, bantam roosters, and so on) that mischievously carry on conversations when trespassers get too close. Fortunately, no one has been stupid enough to report "talking animals," and even if they did, the local authorities would probably pass this off as kids fooling around.

Most of the fae are active members in the local community; their occupations include teaching, work in the state government and employment in the tourist sector. Several fae are also farmers of the chicken, field and cow variety, and more than a few have artisan workshops on the side, dabbling in everything from stained glass to spinning and weaving. All in all, about 13 Kithain live in Tir na n'Easa,

Rabun County Vital Statistics

County Seat: Clayton
Population: 13,000 (20% over age 65)
Birth Rate: 145 per year (22% to mothers under age 20)
Death Rate: 150 per year
Infant Mortality: 6.9/1000
High School Grads: 63%
College Grads: 12%
Unemployment: 4.8%
Number of Businesses: 400
Number of Farms: 141
Per capita income: $15,000
Number of Households: 4600
Persons Per Household: 2.5
Towns: Clayton,, Dillard, Mountain City, Sky Valley, Rabun Gap, Tallulah Falls, Tiger,, Wiley, and Burton
Parks: Black Rock Mountain, Moccasin Creek, Tallulah Gorge
Rivers: Cahulawasee, Chatooga, Tallulah
Waterfalls: L'eau D'or, Tempesta, Hurricane, Oceana, Bridal Veil (to name a few)

… and Names

Proinnseas
Pryd
Raghnall
Ranait
Rathach
Reamonn
Rheubyrd
Rhiant
Rhymi
Ricca
Rioghnach
Riona
Roch
Rodhlann
Roibhlin
Ronan
Rowena
Sadbh
Saiddin
Sandyl
Scully
Scafra
Seamus
Sean
Seanan
Searias
Searlit
Sel
Seoirse
Seosaimhin
Seosamh
Shelagh
Siawg
Sienad
Sile
Sinann
Sinnoch
Siobhan
Sioman
Sirona
Siseal
Slaine
Slevin
Speri
Steafan
Steise
Sybil
Tathar
Teadoir
Teithi
Tiarnach

A Compleat Guide to Sources

Well, not quite. We could devote an entire multi-page web site to sources on Celtic myth, legend and lore, and *still* never get a complete list. The following compilation of books and tales, websites and music should give you some inspiration; these are all materials that we've examined personally. No doubt, once you become familiar with a few of these sources, you'll be able to further explore and find more within your own particular frames of interest. One really strong recommendation, though: It is well worth your time to read at least one of the original sources for Celtic myth in its entirety. Unless you read medieval Irish or Welsh, though, you'll probably have to rely on a good quality translation, such as Thomas Kinsella's *Tain* or the Penguin version of *The Mabinogion*, translated by Jeffrey Gantz. While authors such as Evangeline Walton have done a terrific job of retelling many of these stories in more modern language, it's still a good idea to read the root tale, just to hear the cadences and phraseology. A number of websites also have portions of these tales in their original languages and offer help translating, if you're into that sort of thing and have endless amounts of time.

Movies

Merlin (TV version had some interesting fae)
Into the West
The Wicker Man
The Secret of Roan Inish

Music

Various artists and songs we find to be inspirational listening for Celtic gaming and/or writing:

Altan
Aoife
David Arkenstone (*The Celtic Book of Days*)
The Bothy Band
The Chieftains
Clannad
The Cranberries
Dead Can Dance
Enya
Fairport Convention
The Fureys
Horslips
The Levellers
Loreena McKennitt
Relativity
Silly Wizard
Soundtracks from: *Braveheart, Conan, The Devil's Own, Labyrinth, Legend, Local Hero,* and *The Princess Bride*
The Strayaway Child
Touchstone
U2 (Well, their earlier stuff, anyway)

Books/Story Collections

Printed, bound matter sitting on a shelf somewhere…

Modern Retellings:

The Book of Conquests by Jim Fitzpatrick
Prince of Annwn, The Children of Llyr, The Songs of Rhiannon, Isle of the Mighty by Evangeline Walton
The Tain by Gregory Frost

Translations of Original Tales:

Ancient Irish Tales by Tom Peete Cross and Clark Harris Slover (eds.)
Gods and Fighting Men by Lady Gregory (could also go under modern retellings, but since she did key translation work, we've listed her here)
The Mabinogion, translated by Jeffrey Gantz
The Tain, translated by Thomas Kinsella

Mythology and Historical/Cultural Sourcebooks:

The Dictionary of Celtic Myth and Legend by Miranda J. Green.
A Dictionary of Irish Mythology by Peter Berresford Ellis
Druids, Gods and Heroes from Celtic Mythology by Anne Ross.
The Encyclopaedia of Celtic Wisdom by Caitlin and Jon Matthews
Faeries by Brian Froud and Alan Lee (also see *Good Fairies, Bad Fairies*)
The Fairy Faith in Celtic Countries by W.Y. Evans-Wentz
Gods of the Celts and the Indo-Europeans by Garrett S. Olmstead
GURPS: Celtic Myth by Ken and Jo Walton (A MUST HAVE gaming resource)
Irish Druids and Old Irish Religions by James Bonwick
The Magic Arts in Celtic Briton by Lewis Spence
Occidental Mythology by Joseph Campbell
The Pagan Book of Days by Nigel Pennick
The Secret Commonwealth (Available online in PDF Format at http://www.aroz.org/Kirk_WBW/title.htm
World Mythology by Roy Willis (ed.)

Fantasy Novels with Celtic Backgrounds:

The Book of Kells by R.A. McEvoy
The Chronicles of Prydain by Lloyd Alexander
The Dark is Rising series by Susan Cooper (also see *The Boggart*)
The David Sullivan Books (starting with *Windmaster's Bane*) by Tom Deitz
The Dreaming Tree by C.J. Cherryh
The Fionavar Tapestry trilogy by Guy Gavriel Kay
The Saga of Pliocene Exiles by Julian May

(starts with *The Many Colored Land*; this may be a small stretch, but she's one of my all-time favorite authors, so there!)

Websites

Only a *tiny* sample of the many WWW resources!

www.pantheon.org/mythica/
www.dalriada.co.uk/archives/sidhe.htm
www.geocities.com/elathan_of_fomhiore/freehold/
www.rockies.net/~spirit/charlene/fav/bookmarks15.html
www.mythinglinks.org/ct~weaving.html
www.fianna.org/
indigo.ie/~legends/basque.html
www.luminarium.org/mythology/ireland/
www.connexions.co.uk/culture/
www.cliki.com/ancient/myth/celts/
members.aol.com/surlalune/frytales/index.htm
www.crosswinds.net/~rlehmann/
www.deoxy.org/hs_celt.htm
celt.net/Celtic/History/calendar.html

Special Thanks

For advice, friendship and inspiration:

The MOTiVE Membership
Tom Deitz
Gavin Bennett
Björn Boe
Brand Robins
Monica Walker
Stewart MacWilliam
The HRC
Jackie Cassada and Nicky Rea
Kim and Emma Peacock (Toddlers are definitely little Celtic fae *warriors*, **not** cute pixies!)
Each other, for motivation and the gift of the muse

Finally!

Tiomoid
Toiresa
Torin
Twyll
Uaine
Uinsenn
Uistean
Una
Urien
Ursula
Vitirs
Wastwen
Ygail
Ysgud

FIN

Changeling: The Celtic Cycle

Name		Kith		Class	
Player		Court		House	
Chronicle		Season		Lord	

Attributes

Physical		Social		Mental	
Strength	●○○○○	Appearance	●○○○○	Perception	●○○○○
Dexterity	●○○○○	Manipulation	●○○○○	Intelligence	●○○○○
Stamina	●○○○○	Charisma	●○○○○	Wits	●○○○○

Abilities

Talents		Skills		Knowledges	
Alertness	○○○○○	Crafts	○○○○○	Computer	○○○○○
Athletics	○○○○○	Drive	○○○○○	Enigmas	○○○○○
Brawl	○○○○○	Etiquette	○○○○○	Gremayre	○○○○○
Dodge	○○○○○	Firearms	○○○○○	Investigation	○○○○○
Empathy	○○○○○	Leadership	○○○○○	Law	○○○○○
Intimidation	○○○○○	Melee	○○○○○	Linguistics	○○○○○
Kenning	○○○○○	Performance	○○○○○	Lore	○○○○○
Persuasion	○○○○○	Security	○○○○○	Medicine	○○○○○
Streetwise	○○○○○	Stealth	○○○○○	Politics	○○○○○
Subterfuge	○○○○○	Survival	○○○○○	Science	○○○○○

Backgrounds

Chimera	○○○○○
Contacts	○○○○○
Faerie Blood	○○○○○
Demense	○○○○○
Mentor	○○○○○
Patron	○○○○○
Mysts	○○○○○
Resources	○○○○○
Retinue	○○○○○
Title	○○○○○
Treasures	○○○○○
Patron	○○○○○

Branches of Magic

Arawn	○○○○○
Brigit	○○○○○
Cernnunos	○○○○○
Llyr	○○○○○
Morrigu	○○○○○
Math	○○○○○
	○○○○○
	○○○○○
	○○○○○
	○○○○○

Experience ☐

Merits ~ Boons

Flaws ~ Banes

Tempers

Wyrd

Antipathy

○ ○ ○ ○ ○ ○ ○ ○ ○ ○

Temporary Wyrd ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Willpower

○ ○ ○ ○ ○ ○ ○ ○ ○ ○

Temp. Willpower ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Health

Bruised	-0	☐
Hurt	-1	☐
Injured	-1	☐
Wounded	-2	☐
Mauled	-2	☐
Crippled	-5	☐
Incapacitated	(Out)	☐

Combat

Weapon	Diff.	Dam.